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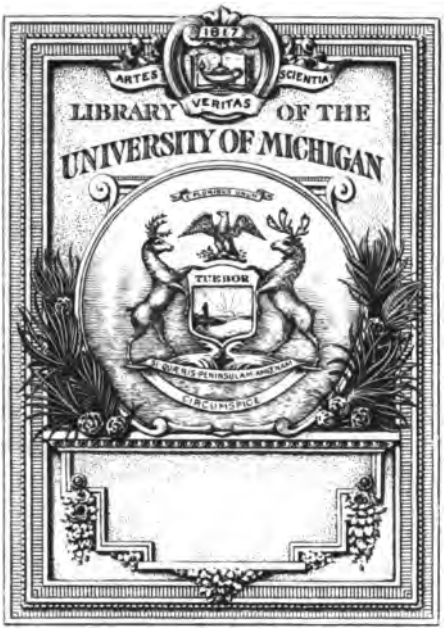
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INCLUDING

DISSERTATIONS AND ESSAYS ON SUBJECTS OF LITERATURE, SCIENCE, AND MORALS; BIOGRAPHICAL AND HISTORICAL SKETCHES; CRITICAL REMARKS ON LANGUAGE; WITH OCCASIONAL REVIEWS.

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LITERARY MISCELLANY.

PRIMITIVE HISTORY.

CHAP. II.

[Continued from vol. I, page 309.]

Events from the Creation to the Flood.

ABOUT fifteen years after this battle, Noah, having little dominion left, proclaimed his commission, as a prophet of the MOST HIGH, and threatened mankind with an universal deluge, unless they repented. His preaching does not seem to have produced any effect. On the contrary the more depredations were committed, and the less booty was to be obtained, the more outrageous was the conduct of the invaders. The fields lying uncultivated, it became necessary to substitute animal food, which was eaten raw; and frequently the bodies of those, slain in battle, formed their horrid meal. But little desirable, as to us life would appear in such circumstances, they were desirous of protracting it, if it were only to finish the work of destroying improvements, and of degrading their own nature. About the end of the sixteenth century the whole world were seized with the rage of conquering India, and possessing themselves of the tree of life, which was still supposed to grow there. Numerous fleets invaded the coasts, while whole nations of savages inundated the interior. An admiral of the Egyptian fleet fitted out by Ananti, king of Abyssinia, landed on the banks of the Indus, and plundered the temple of the four sacred volumes of the Veda; but on his return was defeated, and slain, and three of the books recovered. The Egyptian Admiral's name was Hayagriva.* This war is evidently by

* Asiat. Res. ii, 212. In Maurice's Indian Antiquities vol. ii, p. 266—270 in the figurative account of the churning the ocean, which describes the last war of the old world.

the Hindoos connected with that great event, which they call churning of the ocean. Mt. Mandra was the churn. "The roaring of the sea from its agitation was like the bel-"lowing of a mighty cloud. Many productions of the wa-"ters were torn to pieces by the mountain, and confounded "with the flood; and *every* specific being of the deep, and "all the inhabitants of the great abyss, which is below "the earth, were annihilated." This can relate only to the deluge. All the nations had combined their forces by sea and land to conquer Mt. Mandra, as the Indian empire was called from the mountains in the northern part of the country. In the midst of all this violence and confusion Noah, finding his remonstrances vain, and possessed of no effective force, persevered in his obedience to the divine commands, and prepared his ark. He is said then to have resided at Dravira, south of the tract of country, now called the Carnatic. He was continually vexed by some defection among the people, upon whom he depended. His scheme of building an ark was probably considered with ridicule even by the people, whom he was obliged to employ in constructing it. In such circumstances it not only required the clearest evidence of his being right, but the most persevering resolution to withstand all the endeavors, used to bring him into contempt. His perseverance was however equal to his faith; and, when the flood came in the autumn of the year 1656, which was the six hundredth of Noah's life, his faith was justified, and the rest had a melancholy proof, that his judgment was better, than theirs.

CHAP. III.

Of the Deluge.

WE are now to consider an event, which, for the extent of its devastation, its effect on society, and the changes, wrought in the face of the world, has deservedly occupied the attention of philosophers more, than any other event in the compass of history. While authentic records have pre-

served the knowledge of a fact, by which nearly all mankind were destroyed, men of a scientific turn of mind have employed their ingenuity in investigating the physical causes, by which it was effected. This has involved an inquiry into the original construction of the earth, and a number of learned men have published their different theories. It will not be expected here, that those theories should be minutely discussed, as this is not a book of controversy. The reader, who wishes for more minute information, and the particular reasoning, by which they are supported, will find them stated in Burnet's, Whiston's, and Buffon's theories. The two first are printed separately, and the last is in the fifth volume of the appendix to his natural history. We shall endeavor to state the leading idea of each.

Dr. Burnet supposes a vast body of water to have occupied the centre of the primitive earth; over which was formed a crust of earth and other solid particles, cemented by oil and other tenacious substances. This crust was of such uniform thickness and texture, that, like the shell of an egg, it sustained the pressure of animals and other weights, necessary to be supported by it. But in process of time the surface became chapt with drought, and the fissures extending through the whole thickness of the shell, it broke to pieces, and fell into the central abyss.

Numerous inconveniences attend this theory. Among others it is obvious, that no sufficient provision being made for watering the surface, the animal creation must all have perished by famine, long before the drought should be severe enough to dissolve the body of the earth.

As the preceding theory supposed the centre of the earth to be fluid, Mr. Whiston's theory supposes it to be generally solid, but to contain some large, internal collections of water, which, together with the water supplied from abroad, produced the deluge. For this purpose he introduces a comet to smite the earth with its nucleus, and by the humidity of its tail to produce a flood. The variety of marine productions, found mixed in the earth, both above and below the

level of the sea, suggested the idea, that the whole of our planet was dissolved into mud.

The inconveniences attending this theory arise principally from the necessity of bringing such a large quantity of water from abroad, the insufficiency of the means of supply, the difficulty of disposing of it afterward, and the implied dissimilarity of the new world to the old one. The Mosaic history evidently describes places, as bounded by rivers, still known to be the same after the flood. This could hardly have been the case, if all terrestrial substances had been confounded during the inundation. A comet does not appear capable of furnishing the necessary quantity of water, nor does it appear to be of sufficient weight to produce any great effect by its impulse. Some of them have been so near the planet, Jupiter, as to produce a sensible deflection of their path, yet so small was their quantity of matter, as to produce no sensible effect on Jupiter's satellites.* This proves them to be light bodies compared with the planets, and the extreme rarity of their tails denies a sufficient rain to swell the ocean so much above its proper limits, as to cover the mountains. But, even granting all these resources to be sufficient, still there is difficulty in disposing of the water. It is clear, that the same cavities, which originally contained the water of this planet, would not suffice for an additional quantity, measuring in any considerable proportion with a flood, that should cover the mountains.

Count Buffon, dissatisfied with former opinions of the structure of the earth, started a new theory, which derives all the planets from the sun by the impulse of a comet about 170,000 years before the date of the Mosaic creation. But however we may applaud the industry, which collected and arranged so many facts from various parts of the globe to prove, that the world was formerly under water; and however we may admire that force of imagination, which originated his theory, and the astonishing powers of discription,

* Cometographia de M. Pingré; but, as the book is not in my possession, I cannot refer to the page.

by which he has embellished it; yet it is apprehended, that but few readers will agree, that his reasoning is satisfactory, or that all the present appearances of the world are such, as to make it necessary to refer them to a primeval ocean, which for many centuries covered the whole surface of the globe.

It will be the object of the remaining part of this chapter to state those familiar principles, which shall reconcile the appearances with the historical records; and, as the same appearances are quoted to support all theories, we shall have no scruple to adopt M. Buffon's classification of the evidence. Though in the passages to be quoted he alludes to the principles of his theory, it is not to be understood, that the present writer agrees to any more, than the facts. As they may be proved by other books, there is no unfairness in quoting them from this celebrated writer, though we do not agree in his conclusions.

I. There are on the surface and in the interior of the earth shells and other marine productions; and all those things, denominated calcarious, are composed of their remains.

II. In examining the shells and other marine productions, which are found on the land in France, England, Germany, and other countries of Europe, we can ascertain a large proportion of the sorts of animals, to which these exuviæ belong, and that they do not belong to the adjacent seas, but are either extinct, or to be found only in more southern seas. We also find slates and other substances at great depths with impressions of fishes and plants, none of which are to be found in our climate; but are either extinct, or exist only in southern latitudes.

III. There are in Siberia and other northern countries of Europe and Asia skeletons, tusks, and bones of elephants, hippopotami, and rhinoceroses, sufficiently numerous to ascertain, that those sorts of animal, which can no longer breed there, did once inhabit and continue their species in those northern climates. These relics of elephants and other land animals are found pretty near the surface, while shells and other sea productions are buried at great depths within the earth.

IV. Tusks and bones of the elephant and teeth of the hippopotamus are also found in North America, where those animals no longer exist, nor in any part of the New Continent.

V. In the midst of the continent at places, very distant from the sea, vast quantities of shells are found, the greater part of which belong to animals, still subsisting in the southern seas. Of many other sorts no specimen of living animals remains, so that the species have perished, or been destroyed by causes, unknown to us.

This is M. Buffon's summary statement of the evidence. He supposes from finding shells on high mountains, that the water stood a long time as high, as 1500 toises above the present level of the sea, which would be nearly two English miles. But his English editor, Smellie,* says, Don Ulloa observed marine shells in Chili, fifty fathoms above the sea, and petrified shells at 200 feet high. Between Montauban and Toulouse is a fine plain, abounding in cornua ammonis, cockles, bivalves, and univalves, belemnites, and sea mushrooms. Near Dunkirk at 400 feet above the level of the sea, and six leagues distant from it, about 17 English miles, is a statum of shells, much broken, and of the same species with those on the coast. In the neighbourhood of Paris marine shells, as volutes, univalves, and bivalves are found in marle pits. "It is only in the neighbourhood, and at some "leagues distance from the sea, that we find beds of shells "in their natural state, and these are commonly the same "with those, which exist in the adjacent seas. The quan- "tity of petrified shells, which are nothing but stones figured by shells, is infinitely greater, than that of fossil shells, "and *they are never found together, nor even in places contigu-* "*ous*. Petrified shells are found almost every where at "great distances from the sea, and on the highest hills; "many species of them belong not to our seas, and several of "them have no existing *representatives;* such as those ancient "species, we formerly mentioned, which only existed, when "the globe was much warmer. Of more than 100 spe-

* Quadrup. vol. ix, 36—46.

"cies of cornua ammonis, with which we are acquainted, "there is but one species, called the nautilus papyraceus, "found in our seas, and five or six others, found in foreign "seas."

From this statement it appears, that the proper shells are not found at more, than four hundred feet above the present level of the sea. With respect to those shells, found at greater elevations, and having no living specimens in the sea, nor indeed any dead ones, some proof seems to be wanting, that they ever did inhabit that element.

Two more quotations will close this kind of evidence. Ulloa says, that in Chili the quantity of shells is so great, as to be used by the inhabitants to supply all the lime, that is used there; that he saw them as much, as twenty fathoms above the sea, and four or five leagues from the shore, and that he was informed by the owners of lime kilns on the hills, that they were found at the height of fifty fathoms above the shore. There is no doubt of Ulloa's accuracy, yet we may question that of his informants; for the Chilese Spaniards have never been remarkable for skill in philosophy. We may then state the height of this bed at twenty or thirty fathoms higher, than the shore, or somewhere between one hundred and twenty and two hundred feet.

The same writer also informs us, that five leagues north from Callao, the port of Lima, is the bay of Marques, "where "in all appearance not many years since the sea covered "above half a league, of what is now *Terra Firma*, and the "extent of a league and a half along the coast."* From the resemblance of the rocks and stones near Lima to those in that part of the sea he concludes, that the ocean formerly extended three or four leagues, and in some places more, beyond its present limits. The arable lands have a stratum of a foot or two of earth, but below that the whole consists entirely of stones.

Vaillant, in his second travels to the Cape of Good Hope, says, "the excursion convinced me, that not only the south-

* Ulloa ii, 97.

" ern point of Africa, but also its interior mountains at a
" great distance within land, have in part been covered by the
" sea. The cape was formerly an island, separated from the
" continent by an arm of the sea, which extended from Ta-
" ble to False bay, and formed a junction between them.
" The land is now a low plain, that consists of sand and
" shells, half decomposed."* He also describes Robbin Isl-
and off the cape harbor, as having been at some former time
deeper in the water, than it is at present.

This is the general state of this kind of proof. Before reasoning from it, we must state briefly the historic evidence, that there was at some period, subsequent to the creation of man, a flood, which nearly destroyed every species of land animals, and either at the same time, or in such quick succession, as to constitute one disaster, overflowed the whole surface of the earth. We shall then have all our evidence in that concise form, which will enable us to reason without confusion.

In the book of Genesis † Moses has given us the history of this catastrophe, with the principal circumstances of its beginning, augmentation, decrease, and the means, used for preserving mankind and other land animals. This account is to be received, as verity itself, unmixed with any effusions of imagination, or any reasonings of the narrator. It would be difficult in any other volume to find an event of magnitude described in such concise and perspicuous language, and without any foreign ornament. According to this account in the year of the world 1656 on the seventeenth day of the second month, or, as it would now be more intelligibly described, on the forty seventh day after the autumnal equinox, Noah and his family entered into the ark. " The same day
" were the fountains of the great deep broken up, and the
" windows of heaven were opened, and the rain was upon the
" earth forty days and forty nights." After forty days the ark floated. The waters continued to rise for one hundred and fifty days, " and the waters prevailed exceedingly upon

* Vol. i, 134. † Gen. vi, vii, viii.

"the earth; and all the high hills, that were under the "whole heaven, were covered. Fifteen cubits upward did "the waters prevail; and the mountains were covered." "And the waters returned from off the earth continually; "and after the end of the hundred and fifty days the waters "were abated; and the ark rested in the seventh month, on "the seventeenth day of the month, upon the mountains of "Ararat. And the waters decreased continually until the "tenth month; in the tenth month, on the first day of the "month, were the tops of the mountains seen." On the first day of the new year the water was so dried, as to show the earth generally, and on the twenty seventh day of the second month the earth became dry enough, and vegetation in sufficient forwardness to allow Noah and his family to quit the ark, and to liberate from their confinement all the land animals, which had taken with them a voyage of a year and seventeen days from the first bestowal of his live stock in their proper stalls.

(To be continued.)

LITERARY DISSERTATIONS.

No. V.

ON SCRIPTURE GEOGRAPHY.

THE writer of these dissertations, not having completed what he intended for the fifth number, when called upon by the publishers, begs leave to substitute for it the following letter to a learned friend; which his zeal dictated, but a fear of being thought presumptuous in intruding an opinion prevented him from sending. As the gentleman has desisted from his undertaking, the hints may prove useful to others.

REVEREND AND DEAR SIR,

I AM very glad to learn, that you intend compiling A SCRIPTURE GEOGRAPHY; though, instead of the *dictionary* form, which you propose giving it, I should prefer the more

connected and satisfactory one of a topographical account of cities, &c. as they lie; with correct maps and an index to point out particular places. Such a work is certainly much wanted, and would be extremely useful. We have nothing, that I know of, which answers the purpose. Mc. BEAN is defective and incorrect; CALMET not to be trusted at all; and the great dictionary of MARTINIERE is within the reach only of the learned and the rich; it wants too some important information of a more recent date.

As the field, you are entering, is one, which I have minutely explored, with an intention of executing what I am glad now to find in better hands, you will not be offended, if I take the liberty of recommending to you those only faithful guides into these obscure and remote regions, on whose information you may depend; and whose authority will give validity to your own.

Great difficulty attends our researches into the geography of ancient times. Places are so entirely changed, that those, who once knew them, would know them no more. Not only is their glory departed, but their very names are lost.

You mentioned JOSEPHUS, as engaging your first attention. His writings are certainly of much importance in establishing the topography of the Holy Land. Next to him is *Eusebius*, in a tract "*De locis Hebraicis*." The work is extremely valuable, because written by a native of Palestine, long time bishop of Cæsaria in that country, and a man of distinguished learning and talents. It has been translated and augmented by St. JEROM, whose active mind and uncommon erudition are sufficiently known. This father retired for the last twenty or thirty years of his life to a monastery at Bethlehem, near Jerusalem. No authority therefore seems likely to be so satisfactory, as that of an account, furnished by these writers. The humble obscurity however of many of the places in question, and the distance of several hundred years from the events have rendered some of their descriptions uncertain and inaccurate.

To ascertain the boundaries of the adjoining countries the ancient classical geographers, STRABO, MELA, and SOLI-

NUS, and PLINY in his natural history, are consulted with advantage. I would also particularly recommend STRABO, as a standard work on ancient geography; rendered still more valuable by the judicious notes of Casaubon.

I need not tell you, that BOCHART and RELAND have learnedly discussed the subject of sacred geography, and may be considered, as copious sources of information; but the ingenious remarks and additions of MICHAELIS are necessary in consulting the former; and LIGHTFOOT, who differs in opinion from the latter, has bestowed great pains in ascertaining the geography of the Holy Land.

The memoirs of M. D' ANVILLE, presented to the academy of inscriptions and belleslettres, are inestimable; and it is to be regretted, that we have in english only an abridgement of them in two volumes 8vo. But that has its use. His maps are deemed accurate. His memoir on the ancient Jerusalem and places adjacent is undoubtedly one of the most correct and learned investigations of any modern on the subject. It unites the minuteness of Pineda with the perspicuity of Villalpandus; free from the tedious prolixity of the former, and the disappointing conciseness of the latter.

The descriptions of modern travellers are a very amusing and instructive source of information on these subjects. SHAW and RUSSELL are in highest estimation, and are read with most advantage by those, who would know the present state of places, once famous, as the theatre of the most interesting scenes and events. Next them are to be ranked SANDYS, NIEBUHR, BRUCE, SAVARY, VOLNEY, MARITI, and DALLAWAY. MAUNDREL's tour from Aleppo to Jerusalem is precious for the plain and clear descriptions, it gives. D' Anville thus characterizes it; "un des meilleurs morceaux, "sans contredit, qu' on ait dans ce genre." POCOCK's description of the East contains much learning and much valuable information. HUET on the navigation of the ancients clears up some points of great importance, but leaves others very dubious; particularly Ophir and Tarshish. But some learned dissertations respecting the countries, visited by the

fleets of Solomon, are comprised in a couple of rare and ingenious volumes, entitled "*Traitez Geographiques pour faciliter l' intelligence de l' Ecriture Sainte.*"* M. D' Anville has also a memoir on this subject in the *Mem. de Litterature* tom. xxx, p. 830.

From the elaborate publications of Major RENNEL and Dr. VINCENT you will expect much satisfaction; but, as these works have not yet been imported into this country, I cannot say how particularly useful they will prove to you in that department of ancient geography, you are exploring.

You perhaps wonder, I have said nothing of WELLES' *Sacred Geography*. I do not consider it an authority.

For the freedom of these hints I must beg your pardon. I make them with a wish to lighten your labors by saving you a more voluminous course of reading, than is absolutely necessary. Happy shall I consider myself, if, after having devoted nearly twenty years in rummaging the recesses of antiquity, I may acceptably present my feeble taper to others, or be allowed with friendly hand to guide them through the darksome vaults, open to them their archives, and examine with them their treasures.

* You will find these volumes in the library of the University at Cambridge.

BIOGRAPHY.

MEMOIRS OF THE AUTHOR OF ANACHARSIS.

[Continued from vol. I, page 318.]

SOME days after our arrival the ambassador presented us to Benedict XIV, whom he had prepossessed in our favor, and who received us with kindness. We then went to Naples, and during a month we were occupied with the singularities of this city and its environs. We went to see the

most ancient monuments of Grecian architecture, which exist about thirty leagues beyond Naples in a place, where the city of Poestum had been formerly built.* The apartments of the palace of Portici, in which were collected the antiquities, found in the ruins of Herculaneum and Pompeia, often attracted us. We saw with the greatest satisfaction this immense collection of pictures, of statues, of busts, of vases, and utensils of different sorts, objects for the most part distinguished for their beauty, or the uses, for which they had been employed. But we beheld with still greater grief how shamefully four or five hundred manuscripts, found in the subterranean ruins of Herculaneum, were abandoned. Two or three only had been unrolled, and explained by the learned Marochi; unfortunately they contained nothing important, and they were discouraged. Every body assured me, the work would be resumed; but this hope has not been realized. Of late years I have often spoken to the Marquis of Carracioli, ambassador from Naples to France; I wrote to him afterward, when he became prime minister; he answered me, that he was resolved to pursue the project, and to hasten the execution of it; he thought it best to divide, if it were possible, the labor of it among different bodies, and to send successively some of the manuscripts to our academy of belleslettres, others to the royal society of London, others to the university of Gottengen, &c. One or two

* These ruins, which had been discovered not many years before the time, the Abbé Barthelemy visited them, are exactly in the same style with the temples of Theseus at Athens, and that of Jupiter at Girgentum in Sicily. Poestum was built by a colony of Lybarites, who were obliged to flee their country. The city was of a square form; the walls in some parts are tolerably entire. The strength, with which they are constructed, might almost seem to bid defiance to time. The buildings, contained within them, which yet remain, are three in number; two of them probably were temples, the third a kind of forum. The order of the columns is doric, fluted without base, and having only five diameters in height. Still their effect is not clumsy. The area of the city is now a cultivated wheat field; and the ground is thickly strewed with morsels of tiles, &c. It is not a little extraordinary, that these ruins should have remained so long undiscovered. T.

months afterward his death was announced in the public papers.*

I wished to present on my return to the learned, who occupied themselves with paleography, the most ancient specimen of writing, employed in the Grecian manuscripts. I addressed myself to M. Marochi, who prohibited me from communicating any thing. M. de Paderno, keeper of the collection at Portici, made me the same answer; he showed me only a page of a manuscript, which had been cut from top to bottom, when they were discovered. It contained twenty eight lines. I read them five or six times, and under some pretext descended into the court yard, and traced them upon a piece of paper, preserving as well, as I could, the disposition and form of the letters. I came up again, I compared the copy mentally with the original, and found the means to rectify two or three little errors, that had escaped me. In this fragment were mentioned the persecutions, experienced by the philosophers, except Epicurus. I sent it immediately to the academy of belleslettres, requesting them not to publish it, for fear of offenidng Marochi and Paderno.

In the mean time the Marquis d' Ossun, ambassador from France to Naples, told me, that the king, informed of my mission, had expressed a desire to see me. This prince was

* If the illustrious Carracioli had lived, this and many other more important operations would have been executed for the advantage of his country; but the king of Naples is more pleased with hunting wild boars in the woods of Caserta, while his ministers are hunting his subjects all over the kingdom, than occupying himself about antique manuscripts. However by the munificence of the prince of Wales the operation has been resumed under the care of an Englishman about three years since, and will now probably be completed. The only thing of consequence, discovered at the time, the writer was there, was a work of Aristotle upon the manners and customs of his own times, and which cannot fail of being interesting. Hopes have been entertained, that by this fortunate discovery many works of antiquity, hitherto lost, may be recovered. The appearance of these manuscripts very much resemble a stick of wood, long buried in the ground. They may be crumbled to dust in the hand, and the letters appear, as they do on a piece of burnt paper. The writing is very beautiful, and in those, the writer saw, he did not observe any characters. The operation of unrolling them is very simple, but very tedious. T.

then in his superb palace of Caserta, which he was finishing.* I was presented to him, while he was at dinner; he spoke to me with pleasure of the discoveries, that had been made in his kingdom; appeared to regret, that the keeper of his medals was absent, so that I could not see them; ordered, that I should be shown the superb columns of marble, recently brought to Caserta, and had my name inscribed among those, to whom the volumes of the antiquities of Herculaneum were to be successively distributed. The care of explaining them was confided to Monsignor Baiardi, a Roman prelate, whom the king had drawn into his kingdom. A vast and indefatigable compiler, respectable for the qualities of his heart, formidable for his memory to those, who undertook to hear or read him, Baiardi had cultivated every species of literature, and transported into his head an enormous, unshapen mass of knowledge, which escaped from him with confusion. He commenced with a general catalogue of the monuments, preserved at Portici, in one volume in folio; and, as the engravings to represent them were not ready, he obtained permission of the king to place at the head of the grand commentary a preface, destined to instruct us, as to the epoch, the consequences, and utility of the researches into Herculaneum. He published the commencement in seven volumes quarto, without having entered upon his subject.

I will describe his method to guide those, who may be disposed to imitate him. He, who explains these monuments, ought to make known their proportions; but what measures ought to be employed? Thence a long incursion into the measures of the Assyrians, Babylonians, Persians, Grecians, and Romans. These monuments were principally taken from the ruins of Herculaneum; this name, the same with that of Heraclea, was given to a number of cities. Something then must be said about all these cities; another incursion into the fields of ancient geography. Herculane-

* This palace, one of the most magnificent in Europe, is not, and probably never will be finished. T.

um was founded by Hercules; but there were many heroes of that name, such as the Syrian, the Egyptian, the Grecian, &c. It is necessary then to follow them in their different expeditions, and determine, to which of them our Herculaneum owes its origin; hence an excursion into the regions of mythology. It may be easily conceived, that similar researches would have easily conducted the author even to a twelfth volume. Unfortunately he was requested to stop in this pleasing career, and sometime afterward he returned to Rome, when I visited him. I asked him, if he should finish his preface; he answered me, that he had suspended it, and by way of reposing himself he was occupied with an abridgement of universal history, which he should be able to compress into twelve volumes 12mo, and in which he would commence by the solution of a problem one of the most important in astronomy and history; it was to fix the point, where God placed the sun in forming the world; he had just discovered that point, and showed it to me upon a celestial globe.

Perhaps I have said too much about Monsignor Baiardi; but, as I write only for myself, or at most for some friends, I will finish the picture, and relate to myself the first visit, I made to him at Naples. I found him in a large hall; a violent cold kept him upon a sofa, whose aspect attested its long services. He was covered with garments so antique, that they might have been taken for the spoils of some ancient inhabitant of Herculaneum. He was at that moment occupied with his secretary. I begged him to continue, and seated myself at the foot of the sofa. Some monks from Calabria had consulted him about a heresy, which began to spread itself in the neighbourhood. They had just learned, that a certain Copernicus sustained, that the earth turned round the sun.* What then becomes of that passage in

* The ignorance of these Calabrian monks may appear incredible. But the province of Calabria, though gifted with a fine climate and productive soil, is one of the most wretched countries in Europe. The physical face of it is hardly more disfigured by earthquakes, than the moral is by ignorance and

the scriptures, which declares the earth immovable, and that Joshua arrested the sun, and the evidence of our senses? Besides how was it possible not to fall, if we were obliged to have our head undermost during the night? The prelate answered at length and learnedly to all these questions, vindicated the holy scriptures, showed the laws of gravitation, opposed himself to the imposture of our senses, and finished by advising the monks not to disturb the ashes of Copernicus, so long time cold, and to sleep as tranquilly, as they always had before.

His answer made, he reiterated his excuses; and I told him, that, having been sent into Italy by the king of France in search of medals, that were wanting to his cabinet, of which I had the care, that I added to this duty that of knowing those, who were most distinguished among the learned. He took off his cap, redoubled his politeness, coughed a long time, and asked my permission to present to me the Signora Maria Laura, his ancient friend, whose virtue equalled her knowledge and talents; who knew the Latin, Greek, and Hebrew; played on the lyre, like Orpheus; designed and painted, like Apelles; and embroidered as well, as the daughters of Mingas. This eulogium was not finished, when the Signora Maria Laura appeared; she might have been between sixty and sixty five; he between sixty five and seventy.

In the course of the conversation he assured me, that he was descended from the Chevalier Bayard, and that he was a Frenchman not only by birth, but still more by inclination. He then complained of the manner, in which the labors of Herculaneum were conducted, of the negligence of the ministers in regard to the manuscripts, of the jealousy, excited against him by the honorable treatment, he received of the king. I do not know by what accident I cited the Count de Caylus; immediately he cried, what! do you know M.

bad government. It furnishes little else to the king of Naples, than a yearly convoy of the most abandoned ruffians for the gallies of Naples. The king's authority is little more, than nominal. T.

de Caylus ? He is my good friend. Listen, Signora Laura, this M. de Caylus is one of the greatest lords in France, one of the most learned men in the world ; it is he, who presided in all the academies of Paris, who protects all the arts ; he knows every thing, writes upon every thing, his works are the admiration of all Europe. And then, immediately addressing himself to me, he said to me in French, what has the Caylus done ? I have never seen any thing from him.* And without waiting for my answer he rang, and had a large box of papers brought to him ; it was the collection of his Latin poetry. He proposed to me to hear a morsel of it. I should be enchanted, said I, but, Monsignor, you cough a great deal. He answered, that he would sacrifice every thing to the pleasure of procuring me some amusement ; and with that view he chose a piece, entitled *an anatomical description of the brain.* Besides that I was ignorant of the subject, the Italians pronounce the Latin in a way, so different from ours, that the charm of his verses did not reach me. Madam Laura, who perceived it, interrupted him near the hundredth verse, and, having represented to him, that so fine a subject ought to be meditated upon to be thoroughly felt ; she proposed to him to read his Fountain of Trevi.† Madam is right, said he ; you came from Rome, you have more than once admired this beautiful fountain ; I was there, when it was discovered, the *æstro poetico* took possession of me, and I diffused it in great quantities through the following poem. It was in vain I told him, Monsignor, you cough a great deal ; it was necessary to hear him. Here is the plan of this little poem.

The poet runs to the new fountain ; he perceives at a distance Neptune, who strikes with his trident the rocks, that are heaped at his feet, and the impetuous torrents spout

* The ridicule of this is greatly increased in the original by giving the bad, Italian pronunciation. " *Qu'a-t-il fait le Caylous ? Je n'ai jamais rien vou* " *de loui.*" T.

† The fountain of Trevi is the most magnificent of any in Rome ; it pours forth a vast quantity of water from a number of orifices, and is decorated with a profusion of statues, &c. T.

forth. He approaches the basin, in which the assembled waters present to him a ravishing spectacle, that of the Naiads, who are sporting on the surface; he himself mixes in their play; an unknown power in giving him a celestial figure had lavished upon him all the attractions, which shone in his new companions. It may be easily conceived, that a hand, capable of painting the imperceptible fibres of the brain, could apply the richest colors to more real beauties; indeed he had spared nothing to describe with a scrupulous exactness the happy changes, he experienced. He dwelt with pleasure upon the lightness of movements, the justness of proportions, the roundness of forms, and the mildness of countenance.

While he presented me this picture, debased by a rapid reading and pronunciation, which was foreign to my ear, I compared the actual state of this ancient water nymph with his appearance now; his hooked chin, furnished with a thick beard, his cheeks, hanging and interspersed with yellow spots, his eyes, profoundly sunk in their orbits, the wrinkles, folded in many ways over his forehead, altogether struck me so much, that when he had finished, after some compliments I said to the author, I cannot however dissimulate, that, since your metamorphosis, you are a little changed. Madam Laura agreed to it; and, thinking from this trifling jest I was much amused, one moment more, said he, you have seen me, as a Nereid, I will now show myself to you, as a Bacchant; and then, drawing from his inexhaustible case a dithyrambic of a frightful size, and collecting his forces, he thundered out the sacred song; but the warmth, with which he declaimed, caused at the very beginning so violent a return of his cough, that Madam Laura, alarmed, joined her prayers to mine to engage him to defer the remainder to another day. He consented, though with regret, and I escaped very quick, resolved never to trouble him again.

(To be continued.)

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. II.

THERE is no poetical production of antiquity, concerning which there has been a greater diversity of opinion, than the Pharsalia of Lucan. It is a work, which has excited much praise and much censure. Some have thought it was not entitled to the appellation of an epic poem. Quintilian ranks the author rather among orators, than poets.* The Pharsalia has at times been a favorite of the French scholar, though it is almost the only classic, which has not been edited "in usum Delphini." The high sentiments of liberty, which it breathes, are sufficient to account for the omission. On all hands it is agreed, that the poem is very unequal. As an apology for this inequality, it should be considered, that it was written rapidly, and left unfinished.† Lucan wrote after the middle of the first century. He was not educated at the court of Augustus. The splendor of the Augustan era had passed; and it could not be expected that he should discover the polish and melody of Virgil.

Had Lucan lived longer, he would probably have curtailed his episodes, smoothed his verses, and given a more perfect, historic poem. The brilliant exploits of Cæsar and Pompey would have been less frequently interrupted by a confusion of extraneous character and unconnected incidents.

There have been two translations of Lucan into English poetry. The version of Thomas May‡ was published early

* Lucanus ardens, et concitatus, et sententiis clarissimus, et, ut dicam quod sentio, magis oratoribus quàm poetis annumerandus. Quint. a Rol. 8vo, p. 293.

† Lucan died at 27 years of age under the sentence of Nero, and had corrected only the three first books of his poem. Crusius. lives Rom. poets.

‡ May translated likewise the Georgics of Virgil. This was overlooked in our first number. It occasions us however but little regret.

in the seventh century, and arrived only to a second edition. It was encouraged by the panegyric of Ben Johnson. But the notes of May are so unharmonious, that they offend modern ears, and we are left to wonder, how they could ever be tolerated. The Pharsalia of Lucan was continued by May in a supplement of seven books, which he published both in Latin and English. For his industry in this production, and for his labor in translation, he deserves some commendation. Poetical translation at the period, in which he lived, was almost a new art, and his efforts might tend to inspire future attempts of the same kind more successful, and in the result more gratifying to the learned.

The version of Lucan's Pharsalia by Rowe is a work of more merit, than has generally been apprehended. It has defects, but they are not all defects in translation. Some of them are to be attributed to his author. His poetry is for the most part smooth and animated, conveys the sense of the original, and does not often fall below it in spirit and dignity.*

Rowe was very happy in copying the portraits of Pompey and Cæsar, drawn in the first book of the Pharsalia.

"Nec coïre pares; alter vergentibus annis
"In senium, longoque togæ tranquillior usu
"Dedidicit jam pace ducem; famæque petitor
"Multa dare in vulgus; totus popularibus in auris
"Impelli, plausuque sui gaudere theatri." Lib. I, v. 129, &c.

"Nor came the rivals equal to the field;
"One to encreasing years began to yield;
"Old age came creeping in the peaceful gown,
"And civil functions weigh'd the soldier down;
"Disus'd to arms, he turn'd him to the laws,
"And pleas'd himself with popular applause;
"With gifts and lib'ral bounty sought for fame,
"And lov'd to hear the vulgar shout his name;
"In his own theatre rejoiced to sit,
"Amidst the noisy praises of the pit." Rowe.

* The version of Lucan is one of the greatest productions of English poetry; for there is perhaps none, that so completely exhibits the genius and spirit of the original. Johnson. Life of Rowe.

" ..... Sed non in Cæsare tantum
" Nomen erat, nec fama ducis ; sed nescia virtus
" Stare loco ; solusque pudor non vincere bello.
" Acer et indomitus ; quo spes, quoque ira vocasset
" Ferre manum, et nunquam temerando parcere ferro."
Lib. I, v. 143, &c.

" But Cæsar's greatness and his strength were more,
" Than past renown and antiquated power ;
" 'Twas not the fame of what he once had been,
" Or tales in old records, and annals seen,
" But, 'twas a valor restless, unconfin'd,
" Which no success could sate, nor limits bind ;
" 'Twas shame, a soldiers shame, untaught to yield,
" That blush'd for nothing but an ill fought field.
" Fierce in his hopes he was, nor knew to stay,
" Where vengeance or ambition led the way ;
" Still prodigal of war, whene'er withstood,
" Nor spar'd to stain the guilty sword with blood." Rowe.

In these examples there is a considerable expansion in rendering the original, which is very sententious and remarkable for brevity. But this is a liberty, which belongs to translators ; a liberty, which they always claim and exercise, and which is necessary to elegance and perspicuity.

In the character of Pompey, Rowe has somewhat enlarged upon Lucan, and been minute, where the latter was general. We add likewise, that " disused to arms" conveys a wrong idea, and one, that is not in his author. Pompey had enjoyed only an interval of peace ; and this he was suddenly compelled to relinquish on account of the rivalship of Cæsar.

In the description of Cæsar Rowe has made the most of his author, and given a paraphrase of less than five lines in twelve. But he has succeeded so much to our satisfaction, that we are unwilling to use the language of complaint.

Cato often appears in Lucan, both in description of character, and what he is made to utter, like something more, than human. Rowe in this respect has seldom fallen below him, when exhibiting the severity of Cato's virtue and the disinterestedness of his patriotism.

Justitiæ cultor, &c. Lib. II, v. 389.

" From justice's righteous lore he never swerv'd,
" But rigidly his honesty preserv'd ;

"On universal good his thoughts were bent,
"Nor knew what gain or self affection meant;
"And while his benefits the public share,
"Cato is always last in Cato's care. Rowe.

In the translation of Pompey's dream, which commences the third book, and has its singular excellences, Rowe was peculiarly fortunate. The appearance of Julia, "plena horroris imago," and her terrific description of the calamities attending the civil war, he has drawn to the life; and has evinced that talent at tragic poetry, which he discovered in the Drama.

To the parting of Pompey and Cornelia, described at the end of the fifth book, Rowe has done ample justice. Cornelia's resolutions of constancy, mixed with momentary self-distrust, he has preserved with great felicity. Her grief on the occasion and subsequent distress he has made to appear natural and moving.

The admirers of Lucan have celebrated the description of the battle of Pharsalia in the seventh book, as remarkably animated, and leading the reader almost to imagine himself a spectator of the scene. Rowe has not in this part been wanting in effort, nor in lively and glowing numbers, nor in warm and animated diction. The speeches of Pompey and Cæsar, the advancing of their forces, the actual engagement, and Pompey's flight furnish admirable examples of the fire of Lucan, rekindled in Rowe. If the translator has failed in this part of his work, it is in modernizing the conduct of the distinguished personages, in magnifying the military improvements of Rome, and in not preserving a just view of the characters and warlike arts of those times.

Lest we should fill too many of our pages with comments on the translations of an author, whose praise has not been general, and who has been celebrated chiefly for detached excellences, we forbear adding any farther critical remarks.

There is one fault in Rowe deserving our notice, which pervades his work; not a defect in translation, but a fault in the poetry. It is the use of triplets, which very frequently occur in his version. They vex every reader of taste, and

are no small interruption, where, from the nature of the composition, they are not to be expected. They destroy the uniformity of metrical composition in rhyme, and deduct greatly from the melody of its numbers.

Whatever be the merit of Lucan, few could have done him so great justice in translation, as Rowe. "His lan-"guage is pure, and his versification both musical and adapt-"ed to the subject. The true meaning of the original is "faithfully preserved throughout the work; and the trans-"lation comes up to the spirit of the original, as far as the "difference between the Roman and the English languages "will allow."*

* Wellwood. Preface to Rowe's translation of Lucan.

"I know that May translated Lucan near an age ago. But it must be "owned, that it is but a lame performance, and does not reach the spirit or sense "of Lucan. The language and versification are yet worse, and fall infinitely "short of the lofty numbers and propriety of expression, in which Mr. Rowe "excels. I know of no other translation of Lucan in any of the living lan-"guages, in verse, except that of Brebeuf in French." Ibid.

There has been no English version of Lucan, since that of Rowe; and, from the character, which his translation sustains, it is not desirable, that any attempt should as yet be made to surpass him. Nor is it probable, that such an attempt will soon be hazarded. Taste in versification will probably change, perhaps improve. Should this happen, even the laurels of Rowe may wither.

"Ut silvæ foliis pronos mutantur in annos,
"Prima cadunt; ita verborum vetus interit ætas."

GOOD MANNERS.

"Quid verum atque decens curo et rogo."

VIRTUE and good manners are twin sisters, so familiar, that they mutually borrow and lend their charms; so tenderly attached to each other, that they cannot endure separation. Yet such is the outrageous folly of mankind, that they frequently attempt to part what nature has joined. The villain is too often a courtier, and the upright man a clown. The former endeavors to please, while the latter seems anxious to disgust.

As truth is the foundation of virtue, so decency is the ground of good manners. Different situations in life may call into exercise different virtues. In all circumstances integrity is required. All are obliged to abstain from evil. In like manner, while peculiar modes and ceremonies are becoming in some ranks of society, certain general laws of decorum must be observed by all, who would not be classed among savages. Decency forbids a person in company to indulge himself in manners, that may give reasonable offence to any present.

Desire of influence is natural to the human breast. It is common to the good and the bad. The one desires it for his own sake, the other for the glory of God and the happiness of men.

Among the many properties and circumstances, that give weight and influence to character, are these; birth, respectable connexions, wealth, public and private virtues, talents, education, profession, and pleasing manners. The last is by no means the least.

Easy and graceful behavior is hardly to be expected in the lower orders of society. Those, who subsist by continual and severe labor, have but little opportunity for polishing

their manners. A winning address is above their ambition, if not beyond their reach. But in the higher class, which in this country consists of the affluent and the learned, we might hope for general refinement; we might hope, that those civilities, which flow from a just respect for one's companions, and which, though small in themselves, have a most happy effect on society, would be neglected by none. But negligence is almost characteristic of scholars, and negligence is the parent of ill manners. Hence we sometimes see actions in the parlor, that would disgrace the kitchen; not mere defects in politeness, but in decency.

Nothing raises a character more suddenly, than a good education. Seven years, passed at the public schools, are seven steps of a ladder, by which a youth may pass from the lowest to the highest grade of society. We could not expect, that a person, thus elevated, would carry much refinement with him. But we might hope he would loose his roughness, and acquire a good degree of polish. It is astonishing, that for a long course of years he should continue unimproved under the highest social advantages. Yet, if we may believe our eyes, this is not a rare case. It is hard for the "Ethiopian to change his skin," or the clown his slovenly habits. The man at fifty shows the education of the boy at ten.

These animadversions I would make with every possible exception, as to the objects of them. Many unite the gentleman with the scholar. These cultivate good manners without fear of losing the reputation of genius or learning. Some, whose early education has been very unfavorable, have, by careful observation and steady perseverance, risen to a high degree of refinement and politeness; and have rendered themselves objects not only of esteem, but of universal complacency.

Virtue commendeth to God; good manners to men. Could we see the heart, externals would be little regarded. But now the serpent charms among roses. Politeness is the most powerful abettor of vice. Why may she not be still

more influential in a worthy cause? The union of learning, religion, and good manners, gives irresistible sway. None will dare to withstand, but those, who are in open war with reason and modesty.

A BRIEF CHARACTER OF THE LOW COUNTRIES UNDER THE STATES;

Being three weeks' observations of the virtues and vices of the inhabitants.

[Continued from vol. I, page 380.]

FOR their condition they are churlish, as their breeder, Neptune; and without doubt very ancient, for they were bred, before manners were in fashion.

They should make good justices, for they respect neither persons, nor apparel. A boor in his liquor'd slop shall have as good usage, as a courtier in his bravery.

The love of gain is as natural to them, as water to a goose, or carrion to any kite, that flies. They are seldom deceived, for they trust nobody. You must trust them, if you travel. To ask a bill of particulars is to purre in a wasp's nest. You must pay what they ask as sure, as if it were the assessment of a subsidy.

Compliment is an idleness, they were never trained up in; and it is happiness, that court vanities have not stole away their minds from business.

Their being sailors and soldiers have marred two parts already; and, if they once bathe in court oyle, they are painted trapdoors; and shall then let the Jews build a city, where *Harlem-mere* is, and after cozen 'em o'n't.

Nothing can quiet them, but money and liberty; yet, when they have them, they abuse both; but, if you tell them so, you awake their fury; and you may sooner calm the sea, than conjure that into compass again. Their anger

hath no eyes, and their judgment doth not flow so much from reason, as passion and partiality.

They are in a manner all *Aquatiles*, and therefore the Spaniard calls them water dogs. Sea gulls do not swim more readily, nor More-hens from their nests run sooner to the water. Every thing is so made to swim among them, as it is a question, if *Elizeus* his axe were now floating there, it would be taken for a miracle.

All, that help them not, they hold popish, and take it for an argument of much honesty to rail bitterly against the king of Spain. Out of dying duties' ashes all the blazes of hostility flame.

'Tis their own chronicle business, which can tell you, that, at the seige of Leyden, a fort, being held by the Spanish, was after taken by the Dutch by assault. The defendants were put to the sword, where one of the Dutch in the fury of slaughter rift up the captain's body; and with a barbarous hand tore out the yet living heart, panting among the reeking bowels; then with his teeth rent it, still warm with bloud, into which he spitted over the battlements in defiance of the rest of the army.

Oh, tiger's breed! The Scythian bear could ne'er have been more savage. To be necessitated into cruelty is a misfortune to the strongly tempted to it; but to let spleen rave, and mad it in resistless bloud, shows nature steeped i' the livid gall of passion, and, beyond all brutishness, displays the unnoble tyranny of a prevailing coward.

Their navies are the whip of Spain, or the arm, wherewith they pull away his Indies. Nature hath not bred them so active for the land, as some others, but at sea they are water devils to attempt things incredible. Their ships lie, like high woods in winter; and, if you view them on the north side, you frieze without hope, for they ride so thick, you can see no sun to warm you with.

Almost all among them are seamen born, and, like frogs, can live both on land and water. Not a country *Vriester* but can handle an oar, steer a boat, raise a mast, and bear

you out in the roughest straits, you come in. The ship she avouches much better for sleep, than a bed. Being full of humors, that is her cradle, which lulls and rocks her to a dull phlegmatickness, most of them looking like a fullgrown oyster, boiled. Slime, humid air, water, and wet diet have so bagged their cheeks, that some would take their paunches to be gotten above their chins.

The country's government is a democracy, and there need be many to rule such a rabble of rude ones. Tell them of a king, and they could cut your throat in earnest. The very name carries servitude, and they hate it more, than a Jew doth images, a woman old age, or a nonconformist a surplice.

None among them hath authority by inheritance. They are chosen all, as our kings choose sheriffs, not for their sin of wit, but for their wealth, which they all over affect; yet Myn-Here, if they may be had cheap, will daub his faced cloak with two penny worth of pickled herring, which himself shall carry home in a string.

Their justice is strict, if it cross not policy; but rather, than hinder traffick, tolerates any thing.

There is not under heaven such a den of several serpents, as Amsterdam is. You may here be what devil, you will, so you push not the state with your horns. 'Tis an university of all religions, where you may try all, and take at last what you like best. 'Tis the fair of all the sects, where all the pedlars of religion have leave to vend their toys, their ribbands, and phanatick rattles. And should it be true, it were a cruel brand, which *Romists* stick upon them; for, say they, as the chamelion changes into all colors, but white, so they admit of all religion, but true; for the papist alone may not exercise his in public. Yet his restraint, they plead, is not in halved, but justice; and they had rather show a little spleen, than not cry quit with their enemy.

In their families they are all equals, and you have no way to know the master and mistress, but by taking them in bed together. It may be those are they, otherwise *Malky* can

prate as much, laugh as loud, be as bold, and sit as well, as her mistress.

Had *Logicians* lived here first, father and son had never passed so long for relatives. They are here individuals; for no demonstrance of duty or authority can distinguish them, as if they were created together, and not born successively.

Their apparel is civil enough, but very uncommon, and has more stuff, than shape. Your man among them is tolerably well clad, unless he inclines to the sea fashion, and then are his breeches yawning at the knees, as if they were about to swallow his legs unmercifully. Their women are far from going naked, for of a whole woman you see but half the face. As for her hand that shows her a sore laborer; which you shall ever find, as it were in recompense, loaden with rings to the cracking of her fingers. Men and women are both starched so *blew*, that, if once grown old, you would verily believe, you saw *winter* walking up to the neck in a barrel of *indigo*.

Where the woman lies in, if the child be alive, the ringle of the door does penance, and is lapped about with linen. But, if the child be dead, there is thrust out a nosegay, tied to a stick's end, perhaps for an emblem of the life of man, which may wither as soon, as born; or else to let you know, that, though these fade on the gathering, yet from the same stock the next year a new shoot may spring.

For their diet they eat much, and spend little. When they send out a fleet to the Indies, it shall live three months on the offals, which we here fear would surfeit our swine. Yet they feed on't, and are still the same, Dutchmen. In their houses roots and stock fish are staple commodities. If they make a feast, and add flesh, they have art to keep it hot more days, than a pig's head in *Pye-corner*. Salt meats and sour cream, they hold him a fool, that loves not; only the last they correct with sugar, and are not half so well pleased with having it well at first, as with letting it sour, that they may sweeten it again. Fish indeed they have brave and

plentiful; and herein practice has made them as good cooks, as Lucullus had in his later kitchen, which is some recompense for their wilfulness, as you can neither pray, nor buy them to alter their own cookery.

To a feast they come readily, but being set once, you must have patience; they are longer eating meat, than we preparing it. If it be to supper, you conclude timely, when you get away by day break. They drink down the evening star, and drink up the morning star. At those times it goes hard with a stranger; all in courtesy will be drinking to him, and all, that do so, he must pledge; till he doth, the filled cups circle round his trencher, from whence they are not taken away, till emptied; for, though they give you day of payment, they will not abate of the sum. They sit not there, as we in *England*, men together, and women together, but even intermingled with a man between; and instead of marchpanes and such juncates, it is good manners, if any be there, to carry away a piece of apple pie in your pocket.

The time, they there spend, is in eating well, in drinking much, and prating most. For the truth is, the completest drinker in Europe is your English gallant. There is no such consumer of liquor, as the quaffing off of his healths. Time was, the Dutch had the better of it, but of late he hath lost it by prating too long over his pot. He sips, and laughs, and tells his tale, and in his tavern is more prodigal of his time, than his wine. He drinks, as if he were short winded, and, as it were, eats his drink by morsels, rather beseiging his brains, than assaulting them. But the Englishman charges home on the sudden, swallows it whole, and, like a hasty tide, fills and flows himself, till the mad brain swims, and tosses on the hasty fume. As if his liver were burning out his stomach, the striving to quench it drowns it. So the one is drunk sooner, and the other longer; as if striving to recover the wager, the Dutchman would still be the perfectest soaker.

In this progress you have seen some of their vices; now view a fairer object. *(To be continued.)*

ORIGINAL MEMOIRS OF BENJAMIN, COUNT OF RUMFORD.

With some account of his writings, philosophical improvements, &c.

[Continued from vol. I, page 361.]

THE interesting account, with which Major Thompson entertained his acquaintance at London, respecting the then critical affairs of America, was a necessary and fortunate prelude to his further advancement. His engaging manners, the perspicuity, and above all the neatness and ease, with which he related any fact, or manœuvre of either army, rendered him a pleasant and instructive companion. With such advantages he soon became the intimate acquaintance of the principal officers at the court of St. James'. His chief patron and assistant was Lord George Sackville Germaine, who, the year before Major Thompson's arrival in England, had been appointed secretary of state for the American department.

His time was ocupied in viewing the wonders, which such a metropolis may naturally be supposed to present to a mind of such a texture, and in examining the civil and military institutions of England. In the last he discovered some defects, for which he soon found a remedy, and such deference was paid to his judgment and ingenuity, that few embarrassments occurred in procuring his suggested improvements to be adopted. One of these was the supplying the royal horse guards with bayonets in such a manner, that the fusees, though much smaller and shorter, than the common muskets, should place the horse guards, when reduced to use them on foot, on an equality with those, who used the common bayonet. The stocks of the horse guard guns were so constructed, as to receive, in addition to the ramrod, a bayonet as much longer, than the old ones, as, when put upon the mouth of the gun, both should be equal in length to

those of the foot guards. When it was necessary to use this new bayonet, it was drawn out, like the rod, and fixed in the usual manner, so that the horse guards, or any other dragoons, furnished with them, should never be defenceless, in whatever mode they might be called to fight. A contrivance so simple and so important was a very favorable essay of his genius, and, while every body was pleased with the improvement, the author was caressed and admired.

Admitted to a free intercourse with the chief members of the cabinet, it was impossible, that many of his opinions should not be followed, and that some arrangements should not be under his own direction. In the month of September 1780* he was appointed by the king under secretary of state for the northern department. His appointment, by giving him an employment regular and lucrative, was such, as suited his wishes. His acuteness and penetration enabled him to foresee the consequences and effects of any transaction or experiment, through all the remote and most minute parts of its execution.

Toward the close of the American war and just before Lord George Germaine left his office, Major Thompson, through the influence of that nobleman, was appointed colonel of a regiment of the queen's royal, American dragoons. By this commission he was obliged to return to America, and arrived at New York for the purpose of raising and forming his regiment; but the termination of hostilities at the peace prevented the execution of his commission, and he returned to England, without having accomplished his object.

* It is impossible to give a very particular account of the life and employment of Major Thompson from year to year. The distance of the subject, the few documents, which are afforded on this side the Atlantic, and the plan of this memoir, render our wishes useless. We can only trace him by those transactions, the accounts of which have reached us in his own works, or the relation of travellers; and which will be remembered, when those, who have witnessed, can no longer relate them. He has prepared for his own amusement a short sketch "of the vicissitudes of a life, chequered by "a great variety of incidents." If this were within our reach, we should have the ground work of an extensive biography.

He remained in England till the year 1784, where he pursued his favorite studies, and began a course of philosophical experiments on such subjects, as immediately concern the economy of human life. His free and communicative turn of mind, and the deep interest, which he discovered for the promotion of useful science, induced all parties to cherish him, as the greatest assistant to the increase of public happiness. He introduced a revision of the military exercise, and in some parts worked a reformation in the military establishment, which were acknowledged to be of the utmost consequence. He was knighted by the king of England in the year 1784, before he left that country to make the tour of Europe.

His reception upon the first visit, he made to the continent, was so flattering, and involved so many interesting scenes, that it deserves a particular relation, especially the manner, in which he became acquainted with Charles Theodore, the then elector of Bavaria. In the year 1784 Col. Thompson, while under half pay of the king, obtained liberty of his majesty to make a visit to Vienna. His object was to acquire a thorough knowledge of the civil, military, and statistical establishments of Europe. On his journey he passed through Flanders into Germany with the design of taking a different rout from the one, which he afterwards was induced to pursue. He arrived at Manheim, where the Duke De Deux Ponts, the present elector, happened to be reviewing some troops, belonging to the army of his uncle. Col. Thompson was mounted on a large, beautiful, English horse, which he had brought from England with him, and clad in a full dress uniform of a British officer. When he appeared, as a stranger, whom curiosity had induced to visit the parade, the Duke De Deux Ponts was struck with his fine appearance, and resolved not to let the opportunity escape of being acquainted with him. His inquiries were vain, and no other resource was found but to address himself personally to him. This first accidental interview was followed by a lasting friendship and esteem. The duke inquired the ob-

ject of his visit to the continent, and whether he had determined upon the route, he should take to Vienna. He was informed of the direction, but prevailed upon Col. Thompson to pass through Munich, instead of the course, he had proposed, with a promise of letters of introduction to the elector.

He went to Munich, and with the good fortune, which seemed to watch him in all his steps, he was received by his Serene Highness with the greatest kindness and friendship.

After many fruitless endeavors to detain him at Munich, and numerous flattering offers made to reconcile him to delay, he left the elector to complete his journey to the capital of Germany. While he resided here, a correspondence was kept up between him and the duke of Bavaria, until he obtained a promise from Col. Thompson to come and reside with him at Munich. Having been absent a few weeks, he returned to Munich, where he began that regular and wonderful system of improvements, hitherto unequalled in the annals of philosophy and humanity.

The first honor, conferred upon him by the elector on his return from Vienna, was making him Chamberlain in 1784 or 1785. About the same time also he was admitted a member of the academies of science of Munich and Manheim.

His attention was directed to the inquiries of the political and military state of the elector's circle. This knowledge was necessary to the effecting his benevolent plans for meliorating the condition of the poor, who thronged the metropolis, and for whose service he volunteered himself, and suffered no circumstance to be omitted, which could possibly aid the project.

The motives, which influenced him to undertake the reformation of the police, &c. in Bavaria, and the principles, which were adopted to carry it into effect, are stated by himself, as follow in his essays, published at London 1796.

"Having in the year 1784 with his majesty's gracious "permission engaged myself in the service of his most se- "rene highness, the elector Palatine, reigning duke of

" Bavaria, I have since been employed by his electoral highness " in various public services, and particularly in arranging his " military affairs, and introducing a new system of order, dis- " cipline, and economy among his troops."

" In the execution of this commission, ever mindful of " that great and important truth, that no political arrange- " ment can be really good, except in so far, as it contrib- " utes to the general good of society, I have endeavored in " all my operations to unite the interest of the soldier with " the interest of civil socieiy, and to render the military forc- " es, even in time of peace, subservient to the public good."

The king of Poland conferred upon him the order of St. Stanislaus in the year 1786; and on his journey to Prussia the year following he was elected member of the academy of Berlin; and, as if it were impossible to stop the course of honors, literary, civil, and military, which were flowing upon him, in 1788 he was appointed major general of cavalry, and privy counsellor of state. To complete for the present this progress of promotions he was placed at the head of the war department, and directed by the elector to adopt the necessary measures for executing his various plans for improving the condition of the army and of the poor, and render them complete.

In the year 1789 Sir Benjamin established the house of industry at Manheim.* This was the first experiment of the kind, to which he had directed his attention, and was the result of several years' study and close application to the interest of the military system. We cannot obtain a correct account of the different parts of this establishment, because, as he himself says, " it was his first attempt, or *coup d' essai*;" therefore in his essays he has chosen to give a description of that, which was erected a few months after at Munich, which, he does not hesitate to say, may be taken for a perfect model for any similar institution.

* Among the lamentable consequences of the late war in Europe is to be ranked the destruction of this institution. The building was burnt by the Austrians, while beseiging that city in 1795. The number of poor and indigent people, who were supported in it, was generally about 800.

The same year Sir Benjamin was occupied in founding the house of industry at Munich, or the military workhouse, as it was sometimes called, because the poor were employed in furnishing the articles of clothing for the fifteen Bavarian regiments of the elector's army. The troops of the Palatinate and of the duchies of Juliers and Bergen received their clothing from the house of industry at Manheim. This institution will be found not to rest upon the common, ephemeral, and partial endeavors to relieve the poor, which no sooner get into operation, than they languish and die for want of patronage. Its principles are such, that its continuance depends upon itself, and nothing, but beggars and vagabonds, can support it. It is maintained by the prevalence of those evils and distresses, it was formed to correct and relieve. This may readily be understood by recollecting, that express prohibitions were enjoined against any alms being given; and, in order more effectually to promulgate it, over the principal door, which leads to the court yard of the house of industry, was written in large letters of gold on a black ground, "NO "ALMS WILL BE RECEIVED HERE."

To attempt a description of the wretched state of the poor in Bavaria; to recount the many ineffectual schemes, which had been adopted to exterminate idleness and beggary; to relate the distressing scenes, which were often witnessed among that unfortunate portion of the human race, and the regular system, which by time and impunity they had wrought for extorting involuntary contributions from the citizens; to state all the minute preparations and judicious arrangements, which were practised in the execution of this perfect and beautiful establishment, would be difficult and highly improper, since the founder has related them in elegant and forcible language in his first essay, of which no person should remain in ignorance. Those, who occasionally delight to peruse the stories of fictitious distress, and boast of their tenderness and sensibility, when the tale of some unfortunate creature extorts the tear of sympathy, will find sufficient scope for the exercise of their feelings and imaginations by reading a few

of his first chapters, because the oral declaration of thousands of those, formerly miserable beings, will attest, with the liveliest emotions of gratitude, the truth of what he reads. An extract however cannot possibly be unacceptable.

" Some of these monsters were so void of all feeling, as to " expose even their own children, naked and almost starved " in the streets, in order that, by their cries and unaffected " expressions of distress, they might move those, who passed " by, to pity and relieve them ; and, in order to make them " act their part more naturally, they were unmercifully beat- " en, when they came home, by their inhuman parents, if " they did not bring with them a certain sum, which they " were ordered to collect."

" I have frequently seen a poor child of five or six years of " age late at night in the most inclement season sitting down al- " most naked at the corner of a street, and crying most bitterly ; if " he were asked what was the matter with him, he would answer, " I am cold, and hungry, and afraid to go home ; my mother " told me to bring home twelve creutzers, and I have only " been able to beg five. My mother will certainly beat me, " if I don't carry home twelve creutzers.' Who could re- " fuse so small a sum to relieve so much unaffected distress ? " But what horrid arts are these, to work upon the feelings " of the public, and levy involuntary contributions for the " support of idleness and debauchery !"

The difficulties, which Sir Benjamin was apprehensive might occur in putting this grand machine in motion, he avoided by convincing the public, that it was not a mere *job*. For this purpose he determined to carry it into effect, and then solicit their support. After thus much had been done, he easily procured men of the highest rank and respectability to take the principal charge and direction of the whole business, and the inhabitants, who had been worn down by the uncomfortable importunity of these wretched creatures, and who had frequently been disappointed in unsuccessful attempts to remedy the evil, saw with the greatest satisfaction and delight this beautiful system in complete operation. The

voluntary subscriptions now poured in, and the finances of the house of industry increased in a rapid manner. Scarcely was any sum too large to be given by the rich, when they could no longer see their streets crowded with beggars.

The building, which had been chosen for the reception of this abandoned tribe, was pleasantly situated in one of the suburbs of the city of Munich, called the AU. It had been a manufactory, but was then falling to ruin. It was repaired, and partly rebuilt in a neat and elegant manner. A large kitchen with an eating room and commodious bake house were added to the building. Workshops for carpenters, smiths, turners, and other mechanics, were prepared, and supplied with tools for repairing the machinery, &c. which were constructed in this extensive manufactory. Halls were fitted up for spinners of hemp, flax, cotton, wool, and for spinners of worsted. Halls were also prepared for all kinds of weavers, with workshops for clothiers, cloth shearers, dyers, and saddlers, together with numerous other smaller rooms for the different operations of receiving and preparing the raw materials, and returning and storing the manufactured articles.

After this building was prepared with the greatest regard to neatness and cleanliness; painted within and without; furnished with requisite articles of machinery, and lodging, and accommodations of every comfortable kind, furnished for several hundred of these poor people, the next object was to apprehend them, and place them in their new habitation. For this purpose Sir Benjamin engaged the civil magistrates, and some of the most respectable inhabitants of the city to accompany and assist him in arresting the beggars, in order to avoid the odiousness of employing the military alone.

Early in the morning of the first of January 1790 he sallied out, accompanied with the field officers and chief magistrates. The officers and noncommissioned officers of the three regiments of infantry in garrison were stationed in the several streets to arrest and receive all the beggars, they could find, and conduct them to the town hall. *In less than*

an hour the whole city of Munich was cleared of the gangs of beggars and vagabonds, who had infested the streets.

When these poor unfortunate people were collected to the amount of 1500 or 2000,* composed of males and females of all ages, nothing could equal the surprise, not unmingled with fear, which they discovered on being placed in this pleasant and blessed situation, and which seemed to be the effect of magic.

"It is easy to conceive," says Count Rumford, "that so "great a number of unfortunate beings, of all ages and sex- "es, taken as it were from their very element, and placed in "a situation so perfectly new to them, could not fail to be "productive of many interesting situations. Would to "God, I were able to do justice to this subject! but no "language can describe the affecting scenes, to which I was "a witness upon this occasion."

"The exquisite delight, which a sensible mind must feel "upon seeing many hundreds of wretched beings awaking "from a state of misery and inactivity as from a dream, and "applying themselves with cheerfulness to the employments "of useful industry; upon seeing the first dawn of placid "content break upon a countenance, covered with habitual "gloom, and furrowed and distorted by misery; this is ea- "sier to be conceived, than described."

Upon the meeting of so many abandoned and distressing objects, much confusion would naturally arise, and it was three or four days before they could be all distributed into their different apartments, and made acquainted with the different occupations, to which they were destined. No discontent, no mutiny, no murmurings were discovered in their words or actions; no symptoms of dissatisfaction for a moment lowered upon their brows; but wonder and aston-

* The number of poor people of all descriptions, foreigners and natives, who were collected in the course of one week after the establishment was prepared, amounted, in the city of Munich, to upwards of 2600. The whole number, taken up and delivered over to magistrates in the different parts of Bavaria, during the four years next succeeding the establishment, was *ten thousand.*

ishment occupied their minds and a benignant smile of gaiety, and love and gratitude for their benefactor, softened the aspect of their woe worn countenances.

Having thus assembled them, every exertion was made effectually to prevent any discontent among the poor, and to make them as happy, as possible. For this end all the various officers, who were established in the military work house, were strictly ordered to exercise the utmost kindness and leniency toward all classes. Rewards of different kinds, and prizes to excite emulation in their different employments were accepted, calculated to make them industrious, useful, and contented.

After thus forming an establishment for the relief of the poor,* putting it in operation, and freeing the country from

* It is much to be lamented, that the plans, which have been executed under Sir Benjamin's direction, and which have been so much admired in their operation and success, should not be more readily adopted in the United States, especially as he is a native of America, and has contributed so largely to the advancement of science in this country. Is it because the establishments, founded under his direction for the relief of the poor, are incompatible with the civil institutions of the several states? Were this the case, the government would be inconsistent with the natural rights of man, government being established to protect the poor and indigent, instead of aiding the rich and powerful. Is it because the effecting similar reformations in our police is obstructed by the want of information, and men, capable of arranging them? This cannot be the reason, for the directions even of the smallest circumstances are found in his essays, and read in almost all languages. Is it that doubts are entertained respecting the success of such institutions? This is no excuse, for his plans are recommended by the happy result of the most important experiments. None of these reasons are admissible. We must seek for it in the indifference and neglect, we discover, for their sufferings, when the miserable objects of charity and compassion are removed from our sight.

In every considerable town throughout the several states provision is made by the magistrates of each under a general law of the state for the maintenance of the poor and helpless, and in many of the towns great expense is incurred for their support. The houses, chosen for this purpose, are some uncomfortable, solitary, and gloomy dwellings, which are the receptacles of the beggars and vagabonds, who enter, and die almost in the same unhappy situation, they were in, when apprehended. They are perhaps a little better lodged, and more regularly fed, than when they were put into the poor house, or when begging on the road; but they may be made far more com-

beggars, the omission of the following evidence of its success would be unpardonable.

* "To induce mankind to engage in any enterprise it is "necessary, first, to show that success will be attended with "real advantage; and secondly, that it may be done with- "out much difficulty. The rewards, attendant upon acts of "benevolence, have so often been described, and celebrated "in every country and in every language, that it would be "presumption in me to suppose I could add any thing new "upon a subject, already discussed by the greatest masters of "rhetoric, and embellished with all the irresistible charms

fortable, happy, and useful, by the economical arrangements, practised in Germany, with much less expense, than is now requisite to support a lingering and wretched existence.

The number of poor people of all classes, who are generally supported by taxing the inhabitants, is small in the inland towns. These improvements cannot be so advantageously adopted on so small a scale, as one for each town to support its own poor; but, if several towns would unite their several poor rates, they would be able to form an extensive manufactory. Perhaps no method would be more feasible and useful, than for each county, or some more limited district, as circumstances may require, to form a house of industry, which should, after deducting the expenses of its own maintenance, furnish the market with the products of useful labor. In the present state of the poor their support becomes a tax upon the honest and industrious citizens.

The proper object of the internal police of a country is lessening the expenses of the unprofitable class of people, and increasing the amount of the useful labor of the industrious. We should introduce such alterations for the relief of the poor and helpless, as will, with the least expense, afford the most comfort, and tend most to make them happy. We should never inquire how much we can allow for charitable purposes, but how the sums, we do give, as taxes, or voluntary contributions, may be applied to the best advantage. It is often the case, that a poor man, by some fictitious tale of distress, extorts a sum of money from persons passing in the street, which is expended in the next tavern or dram shop, to purchase a few hours of intoxication, and seldom is it applied to purchase nourishing food or comfortable clothing. Alms bestowed in this manner, so far from assisting the really helpless, only encourage the idle and insolent. If the common feelings of humanity are not sufficiently powerful to induce men to introduce such improvement, it is now time, that the same economy and prudence, with which we watch our private concerns, were adopted in our public institutions.

* Count Rumford's Essays, Political, Economical, and Philosophical, inclusive of chap. 7, Essay I. Published at London 1796.

" of eloquence ; but as *examples of success* are sometimes " more efficacious in stimulating mankind to action, than " the most splendid reasoning and admonitions, it is upon my " *success*, in the enterprise of which I have undertaken to " give an account, that my hopes of engaging others to fol- " low such an example are chiefly founded ; and hence it " is, that I so often return to that part of my subject, and " insist with so much perseverance on the pleasure, which " this success afforded me. I am aware, that I expose my- " self to being suspected of ostentation particularly by those, " who are not able to enter fully into my situation and feel- " ings ; but neither this, nor any other consideration shall " prevent me from treating the subject in such a manner, as " may appear best adapted to render my labors of public " utility."

" Why should I not mention even the marks of affection- " ate regard and respect, which I received from the poor peo- " ple, for whose happiness I interested myself, and the testimo- " nies of the public esteem, with which I was honored ? Will " it be reckoned vanity, if I mention the concern, which the " poor of Munich expressed in so affecting a manner, when " I was dangerously ill ? That they went publicly in a body " in procession to the cathedral church, where they had di- " vine service performed, and put up public prayers for my " recovery ? That four years afterward on hearing, that I " was again dangerously ill at Naples, they of their own ac- " cord set apart an hour each evening, after they had finish- " ed their work in the military work house, to pray for me ?"

" Will it be thought improper to mention the affecting " reception, I met with from them at my first visit to the " military work house upon my return to Munich last sum- " mer, after an absence of fifteen months ; a scene, which " drew tears from all, who were present ? And must I re- " fuse myself the satisfaction of describing the fête, I gave " them in return in the English garden, at which 1800 poor " people of all ages, and above 30,000 of the inhabitants of " Munich assisted ? And all this pleasure I must forego,

" merely that I may not be thought vain and ostentatious ? " Be it so then ; but I would just beg leave to call the read- " er's attention to my feelings upon the occasion, and then " let him ask himself, if any earthly reward can possibly be " supposed greater, any enjoyments more complete, than " those, I received. Let him figure to himself, if he can, " my situation ; sick in bed, worn out by intense applica- " tion, and dying, as every body thought, a martyr in the " cause, to which I had devoted myself ; let him imagine, I " say, my feelings upon hearing the confused noise of the " prayers of a multitude of people, who were passing by in " the streets, upon being told, that it was the poor of Mu- " nich, many hundred in number, who were going in proces- " sion to the church to put up public prayers for me. Pub- " lic prayers for me ! For a private person ! A stranger ! " A protestant ! I believe it is the first instance of the kind, " that ever happened ; and I dare venture to affirm, that no " proof could well be stronger, than this, that the measures, " adopted for making these poor people happy, were really " successful ; and let it be remembered, *that this fact is " what I am most anxious to make appear* IN THE CLEAR- " EST AND MOST SATISFACTORY MANNER."

(To be continued.)

ON THE IMPORTANCE OF ACQUIRING THE ANCIENT LANGUAGES.

So much zeal has lately been displayed by opposite writers in magnifying the respective merits of literature and science, and so much of their controversy has been directed to the study of the learned languages in particular, that, it is presumed, the subject cannot now be very attractive. It has been contended on the one side, that a taste for the belleslet- tres can be acquired only by a familiar acquaintance with an-

cient originals; while on the other Greek and Roman authors are reproached for infusing into the christian the mythology and corruption of the pagan. But however this disputation may terminate, still it is true, that whatever in the classics can give pleasure to taste and refinement in writing must be derived from the originals themselves and not from translations. Ancient authors, like modern foreigners, must speak to us in their own language, or they cannot talk with ease and elegance; and we must be masters of that language, or we cannot feel the spirit of their discourse. Poetry and oratory receive a totally different tone, and impress with different sentiments according to the different dialect, in which they are written. The genius of the ancients was adapted, and in a manner assimilated to the language, in which it was first displayed. The flowers, originally sown in classic ground, fade and die, when transplanted to a different soil. Yes, there is scarcely a characteristic beauty either of Virgil, or Horace, which has been translated. The most, we can pretend to, is to paraphrase. What in the original is concise, we spoil by our diffuseness. Where from the peculiar structure of ancient languages the sound seems an echo to the sense, we are obliged to substitute English, where both the sound and the echo are lost. In short a strange language can bear no kindred to sentiment and feeling, which were originally designed to be communicated in a different one. There cannot be that adaptation of expression and that perspicuity of style in translations, which are apparent in originals. And are there not obvious reasons for the fact? Is it not natural, that an author, who thinks for himself, who revolves the whole circle of his ideas, and conveys only such, as are the most happy, should express those ideas with force, proportional to their vivacity? We think in words, and whatever we conceive clearly, we express without obscurity; whatever we conceive methodically, we express without confusion; and whatever we feel with warmth, we express without frigidity. An original author, like Homer, or Virgil, must have felt his employment to be that of men-

tal creation ; he must have felt unusual animation, when he raised in his mind images, which delighted him by their beauty and novelty ; he must have felt the liveliest pleasure, when he gathered flowers in the luxuriance of his imagination, never before unfolded to the view of the world ; he must have felt that enthusiasm, which has been emphatically called the inspiration of poetry. And would not a writer of this description express his own vivid conceptions in language more happy and appropriate, than could a mere translator ? The business of a translator is labor. His part is not to range the field of imagination, and to indulge in freedom of expression. His effort is first to discover the meaning of his author, and then laboriously to examine what phrase in his own language is best adapted to express it. It may be answered, that there are instances of translations exceeding their originals. Wherever this has occurred, either the work was not worthy of a translation, or the talents of the translator merited a higher employment. But these observations do not extend to the classics, and therefore a knowledge of the learned languages is not less apparent. Did Dryden improve upon Virgil ? In his preface he says, that his translation, when compared with his author, is so inferior, that it amounts almost to a libel ; and that his only consolation is the contrast, which it still bears to other attempts of the same kind. Pope merits the praise of translating beautifully, not justly. He certainly does not "hold a mirror up to" Homer. Instead of heroic simplicity, he has substituted modern refinement ; instead of grandeur, he has substituted beauty. His Agamemnon at the head of the combined army might be mistaken for William III ; and Ulysses bears not a very distant resemblance to the duke of Marlborough.

Whether the ancients are to be viewed in the dress, with which they have clothed themselves, or in one, which modern fashion has prescribed for them, is a question of fancy and taste. It is not enough to say, we can get all the information in the Æneis by reading a translation ; for all the in-

formation is fiction. All the merit of the work and all the gratification of taste consist in the style and exhibition of those fictions. These can be viewed with advantage only in the original language. But, if antiquity boasted none but books of science, it must be confessed the learned languages would not have so strong a claim to our attention. Science is independent of style, and truth may be communicated in one language as well, as another. Euclid has created many commentators; and he has most merit, who has most perspicuity. Would it not be ridiculous to pretend, that it would afford no pleasure or advantage to view the original pictures of Raphael, because the most celebrated of them have been copied by subordinate painters? These indeed have been able to display some of the most prominent features; but they could not imitate those masterly touches of the pencil, which strike so forcibly in the original pictures. If then we so highly prize the originals of the inferior art of painting, that no copies would satisfy our curiosity, have not the originals of poetry an equal value? Are there not those delicate strokes of the pen, those happy turns of fancy and expression, which form the character of genius, and defy translation no less, than the masterly coloring of Raphael defies imitation?

But a knowledge of the language of the classics is not advocated merely for the pleasure, which it affords to the scholar; it is indeed requisite to all, who would write with elegance in our own language. So considerable and so apparent is the influence of critical learning upon the style of English authors, that their merit seems proportional to their knowledge of the ancients. Milton has given us an admirable model of blank verse; but it is known, that he previously excelled in writing Latin verse. If Addison surpassed not only his cotemporaries but successors in that beautiful simplicity and ease, by which his works will ever continue to charm, it is well known, that he previously excelled his countrymen in his imitations of Virgil and Horace. We pass over the the names of Swift, Parnell, and Pope, to

whom the foregoing observations almost equally apply, and advance to the great Dr. Johnson. This man seemed equally formed to terrify vice, when he chose to assume the character of the moralist; or to delight the fancy, when he inclined to sport with the fictions of poetry. With the same pen he could give "confidence to virtue and energy to "truth;" or he could unnerve the soul in the luxury of anacreontic numbers. But Dr. Johnson was perhaps the best Latin scholar of the age. When therefore we find, that a familiarity with the classics has generally accompanied distinguished excellence in literary composition, ought we not to adopt the same means to gain the same eminence?

These remarks become the more obvious, when we consider, that the philosophy of grammar cannot be acquired by a survey only of one language. In order to establish general principles it is necessary, that they be proved by an application to different objects. Those, who have been esteemed the most learned grammarians, are those, who have with the most care investigated the foundations of ancient languages; and Horne Tooke in particular has thought it expedient to penetrate into the recesses of the Norman and Celtic dialects in order to discover the rudiments of our own. Few and slow indeed would have been the improvements of English style, had not our first authors governed themselves by ancient examples. The efforts of ingenuity in the progress even of mechanic labor are comparatively ineffectual, unless a model first be presented for imitation. It is easy to imitate, but difficult to discover. When the Romans first invaded Greece, their arts were rude, and their language was equally uncultivated. But Athens and Corinth furnished models of sculpture and architecture; and the temples and statues of Rome soon rivalled those of Greece. They were also presented with exquisite specimens of poetry, and Virgil and Horace soon learned to echo the strains of Homer and Pindar.

But to view with advantage the beneficial influence, which the study of the classics has upon our own style, let us ad-

vert to the first English authors of eminence. The earliest of them published their elaborate works in Latin. In the style of Hooker and Milton we discover by their arrangement of sentences and selection of phrases the strictest imitation of the ancients. And, although the idiom of our language would not permit that imitation to the extent, to which they strove to carry it; yet, whatever excellence their style possessed, it is evident from what source it was borrowed. We are left at this late period of literary refinement to admire the solidity and energy, which they displayed in the infancy of English composition.

NOTICE OF "OBSERVATIONS ON THE LITERARY MISCELLANY."

A WRITER in the "Monthly Anthology"* has condescended to make a few observations on the Miscellany. The publication, which he has chosen for the repository of his lucubrations, being rather limited in its circulation, we were unfortunately denied an earlier opportunity of acknowledging our obligations to the author for his very *ingenious* and *acute* "observations." He assures us, that they were "written not with any design to injure the reputation of the "Miscellany, but with the most sincere desire to promote its "future respectability." The design of the writer being so *benevolent*, we should justly incur the charge of ingratitude, were we to treat his performance with any degree of severity. Although we may be "doubtful, whether most to admire "the qualities of his understanding, or the feelings of his "heart;"† yet we must have been "very dull to read soberly, and somewhat illnatured to read with a sneer rather,

* Vol. II, page 170.

† See page 184, which probably alludes to the same writer.

" than a smile," some of the *profound*, *judicious*, and *learned criticisms*, which his piece contains.

" It is," says the writer, " a bad omen to stumble at the " threshold." We were therefore induced by motives of friendship to step very cautiously through the porch, which he had erected before his edifice, and ornamented with the labors of Johnson and other literary artists. Unfortunately however we had not advanced far into the main part of his work, before we were forcibly detained by this sentence.

" The following *conjectures* are perhaps as curious, as any " ever *spied out* by the *sharpened eye* of an antiquarian."

This is the first time we ever heard of a man's *spying out* a *conjecture*, and it would be highly gratifying to us, if the author would " explain more fully, where he made his nov- " el discoveries, what Terra Australis Incognita of *inven-* " *tion* he may have been exploring, or, to speak seriously," how he first ascertained, that the human eye could be so wonderfully *sharpened*, as to *spy out conjectures*.

We are certainly disposed to treat the writer and his performance with more, than decency ; but we were really unable to read the following sentence without *hissing* immoderately. " We proceed to the ' Retrospect of the eighteenth " century,' written in a style, *which* has some resemblance " to that, *which* the ancients called the Asiatic, but *which*" &c.

The conclusion of the paragraph, from which this passage was extracted, is so similar to a note in the " Pursuits of " Literature,"* that we are induced to believe they both originated from the same source. The author of the " obser- " vations," we presume, has too high a sense of honor to be guilty of *plagiarism*, and the coincidence of the passages is too striking to be an effect of chance; we must therefore conclude he has taken no other liberty, than that of applying his *own* ideas to different purposes.

Without doubt the writer can reconcile his introductory and concluding observations on the " Memoir respecting " the union of the Swiss Cantons." Candor however in-

* See page 64 toward the bottom.

duces us to acknowledge, that we found it very difficult to conceive how a piece, which "could not instruct the learned, nor amuse the ignorant," would, "if it were sufficiently *relieved* by others of a lighter and more amusing kind, "be a *valuable* part of the compilation." If the paragraph contain any inconsistency, it is expiated by the following *beautiful* sentence. "It is too common for those, who form "abridgements of history, instead of *delineating* the *motives* "and *consequences* of actions, to give only a dry detail of "facts, instead of producing a miniature, *to pack up a skeleton.*"

The writer proceeds to notice "a series of letters to a "student of Harvard University." With these he is highly displeased; and certainly he has cause of displeasure. The letters, according to his own statement, contain little, except truth. As it is so rare at the present day for writers to pay any regard to *truth*, or *decency*, and they both appearing to be peculiarly obnoxious to the writer of the "observations," we think him justified in applying the lash of criticism to all, whom he shall find offending in these particulars.

Although our regard for the young gentleman borders on enthusiasm, yet it is greatly heightened, when we behold him divested of *the sternness of a critic*, and condescending to instruct in the humble form of a didactic writer. How extremely solicitous does he appear to communicate knowledge even to the most illiterate. He has placed his idea in so many points of view, that the intellectual *eye* needs not to be sharpened to *spy out* its meaning. His words are, as follow.

"A quotation is seldom elegant, *without* it be at the *same* "*time* an allusion, or metaphor, without the ideas, which it "contains, be placed in *a new light*, '*parcé detorta*'; and its "meaning *somewhat altered* by a *new connexion.*"

The *idea* of the writer is sufficiently obvious; but, to prevent the possibility of mistake, he has introduced a "very "fine example of the metaphorical use of quotation." For this we think him deserving commendation, although some illnatured people would say, that it savored a little of pedant-

ry. Far be it from us to charge him with any affectation of this kind. The power of genius is absolute; and we rejoice, that there is found in our country *one man*, who to the endowments of nature superadds the weight of *experience*; who boldly claims the homage, due to talents, by constituting his own taste an authority for determining in the last resort; and who generously prescribes models for imitation, and standards of excellence.

We trust the following period will gratify those readers, who have not been so fortunate, as to peruse the whole of this *inimitable* performance. Speaking of the "patronage "of genius," he says,

"In our land, merely as a man of literature and genius, "it is impossible to find maintenance; nor are there in any "of our colleges establishments for the support of those, "who may be willing to devote their time to studious exer- "tion; and the *contemptible state* of the literature of our "country is to be *attributed* to the *consequent* want of leisure "in those, who might cultivate it, unless we are indeed that "degenerate race, which some Europeans have been willing "to believe." [! ! ! !]

We have seldom seen so *much knowledge* contained in the narrow limits of *one period*; a period, which ordinary stomachs cannot easily digest. Although our candor may expose us to the charge of ignorance, yet we hope it will strengthen our claims for mercy, when we honestly confess, we do not readily perceive, how a *want of leisure*, can be a *consequence* of the contemptible state of the literature of our country. This may be owing to our ignorance of *logic*; and, when we have learned how an *effect is to be attributed* to its *consequence*, we shall willingly acknowledge the force of his reasoning. At present we shall rest satisfied in the belief, that we are not less wise on account of our inability to comprehend the author's meaning. We cannot however omit expressing a hope, that there will shortly be establishments for the support of those, who may be "willing to devote "their time to studious exertion," and that he may have an

opportunity of enjoying their advantages. Perhaps he will be induced to favor the public with a new and improved system of Logic.

"The reviews," says the writer, "which conclude the "prose of this number, are in general well written." We regret, that he has not given us his opinion a little more particularly, and we should have been highly gratified with a few observations on the merits of a review of Mr. W's sermon. Here he would have had ample scope for the exercise of his abilities for criticism. Perhaps his silence is more expressive, than the language of his pen could have been.

Speaking of the review of "Letters from London" he adds, "we perceive, that its author [the reviewer] has *pre-* "*occupied* one of *our foregoing* remarks," &c. Whether the writer claims this remark, as his legitimate offspring, or as his by adoption, we know not. However he has just reason to complain, that any writer should be so ungenerous as to *occupy one of his remarks*, without even giving him time to *originate* it.

We now conclude our remarks on the "observations on "the Miscellany;" and hope the author will do us the justice to believe, they were not made with any design to injure his reputation as a writer. Far be it from us even to wish to deprive a man of that, which he *seemeth* to have. Although it has been said, that the praises of a friend are sometimes more dangerous, than the attack of an enemy, yet we trust it will not be found so in the present instance. Our motives are good. Our remarks were written "with "the most sincere desire" to gratify *our benevolent friend*, "and to promote his future respectability."

ADVICE TO A STUDENT OF HARVARD UNIVERSITY IN A SERIES OF LETTERS.

LETTER V.

DEAR FRIEND,

AT College you behold the world in miniature. You may observe the same passions as far, as they have scope, which are displayed in society at large. Of these passions none is more predominant, than love of applause. Within certain limits it is a virtuous principle of action; but, transgressing these limits, it becomes injurious in its consequences.

It may not therefore be an unnecessary subject of caution, to warn you against excessive desire of College popularity. By this however I do not intend the approbation of the upright and the discerning. The good opinion of such you will be ambitious to attain, while you have a true regard to virtue. But the popularity, which I would dissuade you from seeking, is that, which consists in the indiscriminate applauses of the students, which is gained by mean or vicious compliances, and which may be lost without ill desert, and even by conscientious adherence to duty.

Excessive desire of College popularity will, in the first place, have an unhappy influence over your studies.

You have been long enough at the University to find, that it is unpopular to pay great attention to stated exercises. By a large portion of students they are much neglected, and by many are treated with pointed contempt. One branch of study is represented as too abstruse; another, as obsolete. This author is considered too dry; and that, as insignificant.

If one resolve from the best motives to attend closely to the studies assigned, an outcry is raised against him. His genius is called in question. He is considered, as fit only for the labor of the dray horse. Or else he is said to be actuated solely by the ambition of gaining the good opinion of government, and of acquiring College honors.

The studies most popular are history and works of English criticism; the attainment the most celebrated and coveted, to write in a popular style.

Hence, if a student have collected a mass of historical facts, which he can retail on all occasions, he is celebrated, as a fine scholar. His reputation is increased, if he be familiar with Boswell's life of Johnson, with this great man's lives of the poets, and works of this stamp. But, if he can write in Johnsonian couplets and triplets, no matter with what sentiments, if he can lug in passages from Shakespeare, though entirely without application, or, if his thoughts and expressions have an unquestionable title to novelty, however deficient in justness, he is exalted to the very pinnacle of scientific eminence. He is encouraged to sally forth, a literary Quixote, in quest of adventures. He has the vanity to believe, that whatever he attacks must fall before him. He encounters without provocation those, who refuse obedience to his arbitrary laws; and his imaginary prowess is complete, when extolled by admirers, as the wonder of his age.

But be entreated, my young friend, to shun such vain and delusive examples. Regard rather the propriety, than the novelty of your thoughts. Seek rather a clear and appropriate, than a measured style. Such a style will answer every valuable purpose, though it be not a servile imitation of any great master; and though it meet the frowns of squeamish or dictatorial criticism. Be not too ready to conclude, that every forward stripling, though he have some pretensions to talents, can prescribe a better system of study, than that, which has stood the test of long experience.

Immoderate fondness for popularity at College will, next, involve you in errors, if not vices of conduct.

This most usually displays itself in the silly ambition to be distinguished, as a genius. You must have observed, that genius is the idol, at whose shrine the most profuse sacrifices are daily offered. You have proof of it in almost every conversation with fellow students, in which literary worth is discussed. You have proof of it at public exhibitions,

where genius is commonly celebrated with the most extravagant praises; and where its defect is as bitterly censured, as if it were some ignominious vice. You have also proof of the estimation, in which genius is holden, in the copious applauses, which those persons receive, who are supposed to possess it, however negligent in their studies, however vicious their characters.

As genius is therefore so popular an endowment, no wonder, that even its imaginary possession is so highly valued. No wonder, that they, who really possess it, should be inflated with some degree of pride. Nor can we wonder, that many, who have no pretensions to this rich boon of heaven, should practise disingenuous arts to acquire its reputation.

But real greatness of mind disdains all such arts and such triumphs. Lord Teignmouth informs us in his life of Sir William Jones, that this eminent scholar, so far from boasting of genius, declared himself less indebted to it, than to diligent application, for the knowledge, he had acquired. That prodigy of science, Sir Isaac Newton, is known to have made a similar declaration. If credit be due to Middleton, we must also believe, that Cicero, the greatest orator and philosopher of antiquity, placed no reliance on his genius separate from the most intense and painful application.

Forever discarded then be those sentiments, which countenance idleness, where genius is possessed, and which lead to unworthy means of gaining its reputation, where it is wanting. Ever bear it in mind, as a constant stimulus to industry, that merit does not depend on the faculties, heaven has given us; but on the manner, in which we improve them.

But the most dangerous effect, which love of popularity produces on the minds of students is, when it leads them to comply with fashionable vices.

It cannot be denied, that a student, determined always to act from conscientious motives, is doomed to much opposition. His conduct being a tacit reproach of his companions,

they are solicitous to make him a partaker of their follies. Failing of success, they employ every method to expose him to contempt. They impute all his actions to sinister motives. They are unwilling to allow, that he can be influenced by any nobler principle, than a selfish desire to please his instructers.

Ever liable to such base imputations, many are insensibly allured to swim down the current of popular follies and vices. Invited by those, whose sentiments they disapprove, and whose conduct they despise, to join in actions, at least of a doubtful character, they at first reluctantly consent. Rather than be charged with motives, which they are conscious of not entertaining, rather than forego the popularity, which they are desirous of acquiring, they are willing to suffer some reproaches of conscience; till they at length commit with greediness what they once shunned with caution.

By this process great numbers, who have entered the University with reputation, have left it with disgrace. Lest they should be charged with anxiety for College distinctions, they have at first neglected their regular studies. They have thus contracted habits of idleness, that prolific source of every vice. To prove, that they are not "dupes to government," they have engaged in irregularities, for which they had no relish, and have joined in the execration of teachers, whom in their hearts they could not but approve.

To such unworthy compliances are they often led, who are unreasonably desirous of popularity with fellow students. To acquire it, one must generally sacrifice every manly principle. He must be the slave of popular caprice. He must absolutely renounce all independence of character. Like the political demagogue, he must stoop to those, he despises; he must associate with those, he dislikes; he must slander those, he cannot rival; he must maintain opinions, he disbelieves; he must withhold sentiments, he embraces. To complete his humiliation, he is commonly obliged to pay the greatest courts to those, who are the most truly contemptible for want both of talents and virtues.

Yet, after all his toils, he is ever liable to lose his dearly earned fame. The tide of opinion, which is, this hour, in his favor, may, the next, set against him; and his greatest exertions can neither preserve, nor restore his falling reputation.

Build not then your hopes of enjoyment at College on a foundation so unstable. Let your first object be the approbation of your own conscience; your next, the esteem of the virtuous. Adopt, as your invariable wish, that sentiment of the poet,

"Grant me an honest fame, or grant me none."

Yours, &c. PHILOS.

HISTORY OF LITERARY PROPERTY.

THE following extract is curious in its kind, and, we trust, will be a novelty to most of our readers. It is taken from a tract, which was probably occasioned by a letter of Bishop Warburton in defence of "literary propriety." It is submitted without comment.

THE first bards strolled from house to house. In those hospitable ages the doors of the great men were always open to them, at whose tables they came, as welcome guests. When they had partaken of the repast, and cherished their genius with free draughts of wine, they sang the warlike exploits of their host, or celebrated the valor of his ancestors; little dreaming of property in those unpremeditated strains, which flowed from the warmth of their fancy. In process of time, when arts were more cultivated, and men became civilized, poets demanded a price for their labors; for the trade of an author is very ancient. Pindar would not compose an ode in honor of a victor in the athletic games for a less sum, than the most eminent statuary would have demanded for a statue of exquisite workmanship.

He would trust indeed to the generosity of a king, recommending at the same time the princely virtue of munificence. Sometimes the lyric poets, the dramatic poets always contended with a view of gaining a prize, proposed by one or other of the Grecian states. The rhetoricians, as Lycias and Isocrates, subsisted partly by keeping an academy, partly by composing judiciary orations for either side, as they were retained. It has been known, that the same rhetorician has composed orations for plaintiff and defendant in the same cause. Some authors, particularly the historians, have been influenced by nobler motives, than a desire of gain. It was reward enough to Herodotus and Thucydides to recite their histories at the olympic games, where they received the united applause of assembled Greece.

At Rome dramatic pieces were exhibited to the people at the private expenses of the officers of state, and they were composed at a fixed price for that purpose. After the introduction of the polite arts, there were few of the great men, who did not dedicate their leisure hours to philosophy or the muses. Hence authors were generally encouraged, and they frequently borrowed their patrons' houses to recite their compositions to numerous audiences, by which they acquired both money and reputation.

It is evident, that neither the authors, nor their assigns in the republics of Greece and Rome, ever claimed an exclusive right in their copies after their publication. I challenge the advocates of this species of property to cite a passage from the laws of those states, where it is directly or indirectly countenanced. In the institutes the contrary is expressed. "If Titius composes a poem, a history, or oration "on your paper, you are still the proprietor, and not Titius, "for the writing is but accessory." An opinion truly absurd, but it is sufficient to prove the sentiments of the ancients with respect to literary property. I will admit, that an author, who composed a poem for a fixed price, might have instituted a suit for the performance of the contract. It may now be proper to enquire, whether this perpetual ex-

elusive right tends to promote the cause of learning; or whether ancient or modern authors have the greater incentives to excel. Authors are influenced either by a love of fame, or a desire of gain, and sometimes by both. As either of these passions predominate, the composition is more or less excellent. The ancients were smitten with a love of glory. If they had a desire of gain, it was a subordinate passion, not owing to a sordid disposition, but to the low estate, in which fortune had placed them. The prizes, proposed by the Grecian states, excited the noblest emulation. The poets exerted the power of their genius, either to preserve the reputation, which they had acquired, or to tear the laurel from the brows of their competitors. To this may be attributed the excellency of the Grecian poets.

> Graiis ingenium, Graiis dedit ore rotundo
> Musa loqui, præter laudem nullius avaris.

The Romans took a different course. Their excellent writers, by the liberality of their patrons, were placed in a state of affluence; so that they had leisure to polish and refine their compositions. There was a mutual exchange of benefits between the author and his patron. The patron conferred riches on the author, which was requited with fame and immortality. Unhappily this project of encouragement succeeded not so well. Gratitude and the ambition of transmitting our name to posterity are feeble excitements to the exertion of our faculties, when compared with the noble rivalry, that subsisted between the Grecian bards. Poets are an idle race of men. They are no sooner at their ease, than they are fatigued with the labor of composing. Horace, who at first subsisted by writing, has the impudence frequently to complain of his laziness, when, by the munificence of Mœcenas, he enjoyed an ample revenue. This is perhaps the reason why the Grecians excelled the Romans in compositions. In England the revival of letters was coeval with the introduction of printing. Our authors had but little encouragement either by public, or private liberality. A custom then first arose, by which they claimed the

sole right of multiplying impressions of their books. Authors, by their little attention to their affairs, were generally in distressed circumstances. They could not wait the slow returns of profit, arising from the sale of their works; but were obliged to sell them to the booksellers for a gross sum, which might relieve their present necessity. From that instant the author became a slave to his bookseller, who, estimating wit and learning by the bulk, imposed the severest tasks. How could any thing great or noble be expected from writers, whose genius was depressed, and spirits broken by this oppression.

Notwithstanding this we may boast of Shakespeare, Otway, and Dryden, who, though they subsisted by their pen, might vie in genius with the greatest poets of antiquity. Unhappy indeed, that they had not leisure to polish and refine their works, that their poverty obliged them to humor, instead of correcting the taste of the people. To this imaginary right we may attribute the want of elegance and correctness in our English authors, who have subsisted by writing; to this may be attributed their servitude to booksellers, which of all others to a liberal mind is the most intolerable.

This perpetual, exclusive right could never be executed, till the art of printing was introduced. The great labor of transcribing so much enhanced the price of each book, that the purchasers were few, and the gains of the author small. This I apprehend to be the foundation of the right. When printing was introduced into England, it became a part of the prerogative; in virtue of which all books were licensed, and this license was construed to extend to the author alone and his assigns. When the prerogative was limited, and the liberty of the press established, this right must of necessity vanish. But the right of printing bibles, books of common prayer, and law books, is still vested in the king, and has been granted by him at different times. This right is purely founded on maxims of policy, because these books are of public importance, matters of public concern; and things,

that relate to government, were never left to any man's liberty to print, that would. This cannot be made a precedent in favor of the right, claimed in other copies, which stand on a different foundation.

This therefore is a new right, arisen within the time of memory; but no original, incorporeal right, which is not founded on agreement of the parties, can at this day be created. What numerous inconveniences would arise, if every man could at his pleasure create a new species of property, to the support of which he might demand the aid of the law, however repugnant to its principles. As if the wild imaginations of men were to control the law, and not the law to curb their extravagances. The courts have been ever jealous of new inventions, even of those, which are founded on its most unquestionable principles, till experience and length of time have given them a sanction. The perpetual, exclusive right, of which we now treat, hath as yet received no countenance from the courts, and it has been demonstrated to be incompatible with every legal principle. It is observable, that it may as well be extended to many other things, which were never as yet imagined to be susceptible of property. For instance an author composes a tragedy, of this he makes two profits; the copy is sold to the bookseller, the right of representation to the manager of the theatre. These rights are in every respect perfectly alike. The common law has favored neither the one, nor the other; yet is it contended, that the purchaser of the copy shall recover in damages against those, who multiply impressions of his book; whereas the manager, who purchased the right of representation, can have no remedy against his brother manager, who gains an undue profit by representing the piece, for which the former paid a valuable consideration. Compare the pretensions of the advocate to his reward with those of the author. In the copy the property is uncertain; the utility problematical. But the opinion, which the advocate gives, or the cause, which he pleads, is important, and very easy to be ascertained. Whatever advantages the client may derive from the

industry, the learning, and abilities of his advocate, he cannot be compelled to make him a suitable recompense.

If one were to take into consideration all the inconveniences, resulting to authors themselves from the establishment of this property, they would be found very numerous. The profession of an author is of all others the least profitable. By the study of ancient poets and philosophers they easily contract a contempt for riches. Hence ensue a neglect of domestic concerns and distressed circumstances. If their works were to become a property, they might be taken in execution for debt. Creditors would ravish from dramatic writers their half formed tragedies, from clergymen their pious discourses, the spiritual food of their respective flocks; a moral essay might go in discharge of a debt, contracted in a bagnio; philosophy, poetry, metaphysics, history, and divinity would be taken in satisfaction for staytape, buckram, and canvass, or legs of mutton, calves' heads, and other articles, which usually compose a taylor's and a butcher's bill. If an author had been willing to have taken the benefit of the insolvent act, he would have been guilty of perjury, if he had not discovered his manuscripts. His creditors might insist on publishing his familiar letters; for that species of composition is as much a property, as any other. If the insolvent were an ingenious man, his letters might have been sold for a good price. If literary property consist in the ideas, the creditors would have an interest in all the ideas of their debtors. Ideas are in their nature equally susceptible of property, whether they exist only in the brain of the author, or are by him transmitted to paper; or whether they be written, or printed. The parliament of Paris seems to have considered this in a proper view. When the creditors of Crebillon would have attached in the hands of the actors a sum of money, arising from a representation of a tragedy, it was decreed, that the fruits of learning and genius, though actually converted into money, was not liable to the demands of creditors. Though the old Roman law delivered the insolvent debtor into the hands of his merciless creditor, that

by his bodily labor he might make some satisfaction for the debt; yet no one ever imagined, that the mind itself could be taken in execution, and be stripped of its ideas; which absurdity necessarily results from the supposition of ideas being capable of property.

The greatest grievance, of which the learned complain, cannot be remedied by the common law. This grievance arises from the disingenuity of some, who vindicate to themselves the discoveries, which have been made by the labor and abilities of other men. As if the mistaken praise, due to another's merit, could afford a homefelt satisfaction. It was owing to the modesty and diffidence of Sir Isaac Newton, that he communicated some of his discoveries to his friends, before he published them. Unfortunately they came into the hands of a foreigner, who contested the invention. In what court of justice could Sir Isaac have instituted a suit for the reparation of this injury? I will venture to affirm, that he could have had no redress in any court, either ancient or modern, where it was to have been determined on the principles of other property. He might prosecute his suit with some effect in a literary court of judicature. It was the wisdom of the French to erect the court of Marschalles, the object of whose jurisdiction was the *point d' honneur*. Let it be ours to terminate the disputes of authors in a literary court of judicature, where may be inflicted pains and penalties, suitable to the nature of the offence; for imaginary rights should always have imaginary remedies.

SELECTIONS.

"PEACE be with the soul of that charitable author," says lord Shaftsbury, "who for the common benefit of his fellow authors introduced the ingenious way of *miscellaneous writing!*" Among early writers in this manner of composition the honest and ingenuous JEREMY COLLIER must be allowed to hold no mean rank. His works, we believe, are not so much read in this country, as they deserve; nor has any bookseller as far, as our knowledge extends, ever attempted to reprint them here. Should the following essays however, published by him in the year 1703, recommend his writings again to perusal, perhaps, like those of Ennius, when perused by the poet of Mantua, they may be found to contain a portion of "gold," that may yet ornament and enrich the work of some more favored modern.

OF POPULARITY.

POPULARITY is a courting the favor of the people by undue practices, or for unwarrantable ends. By the people I mean those, who are under the government of false reasoning, or vitious inclinations, let their condition be what it will. The popular man's designs are power, wealth, reputation, or all together. He, that is conscious how much his vanity exceeds his force, and that his merit will never carry up to his ambition, if he gets but a favorable juncture and a rising ground, to work he goes. He pretends a great concern for his country, and a more than ordinary insight into matters. Now such professions, as these, when they are set off with somewhat of gravity and figure, especially when they are recommended by a treat, are very proper to dispose an audience to hear reason. So that now he ventures to acquaint them with the secret of their privileges; that the people are the original of power; that government is always conveyed with an implication of trust and reservation; that governors are only the executors and administrators of the people's will; that in strict reasoning it is a nobler prerogative to give a

crown, than to wear it; that the pomp of princes is nothing, but the livery of the subjects' bounty; and that the greatness of the wages ought not to exempt them from the condition of a servant. This, with a little flourish about miscarriages and arbitrary designs, is strangely taking. He, that has such a burning zeal, and springs such mighty discoveries, must needs be an admirable patriot. What can a civil people do less, than resign themselves up to his conduct, and present him with their understandings?

To come from the state to the church. He, that would be an agreeable ecclesiastic, must survey the posture of things, examine the balance of interest, and be well read in the inclinations and aversions of the generality; and then his business will be to follow the loudest cry, and make his tack with the wind. Let him never pretend to cure an epidemical distemper, nor fall out with a fashionable vice, nor question the infallible judgment of the multitude. Let him rather down with a sinking faction, charge a straggling party, and hang upon a broken rear. Let him declaim against a solitary error, and batter a public aversion, and press the people upon those extremes, to which of themselves they are too inclinable. And, when fears and jealousies become clamorous, when discontents run high, and all grows mutinous and mad; then especial care must be taken not to dilate upon the authority of princes, or the duties of obedience. These are dangerous points, and have ruined many a good man, and are only to be handled, when there is least occasion. There are other nice though inferior cases, in which a man must guard, if he intends to keep fair with the world, and turn the penny. For the purpose, if he is in the city, he must avoid haranguing against circumvention in commerce, and unreasonable imposing upon the ignorance or necessity of the buyer. If you meddle with Diana of the Ephesians, you must expect to lose Demetrius' friendship. The dues will come in but heavily at this rate; but to be sure all the voluntary oblations in presents and respects are absolutely lost. We are a trading people, say some of us, and must have no interfering

between business and religion. If the pulpits and the exchange will not agree, we must live, and there is an end of it.

To proceed; if his cure lye among the lawyers, let there nothing be said against entangling property, spinning out of causes, squeezing of clients, and making the laws a greater grievance, than those, who break them. No rhetoric must be spent against defending a known injustice, against cross-biting a country evidence, and frighting him out of truth and his senses. It is granted, that touching sometimes upon these heads is the only way to improve the audience. Such plain dealing would either recover, or disarm them; reform the men, or expose the practice. But then you will say, this method goes too much to the quick. This divinity may bring the benchers upon the preacher, and make him fall under censure and discountenance. Now a person of discretion will take care not to embarrass his life, nor expose himself to calumny, nor let his conscience grow too strong for his interest upon any account.

To speak generally, a popular man always swims down the stream; he never crosses upon the prevailing mistake, nor opposes any mischief, that has numbers and prescription on its side. His point is to steal upon the blind side, and apply to the affections; to flatter the vanity, and play upon the weakness of those in power or interest; and to make his fortune out of the folly of his neighbours.

Not that it is a commendation to be of a morose and cynical behaviour; to run counter to the innocent humors and customs of mankind; to be coarse or unseasonable in admonition; or to avoid the good opinion of people by rustic incompliance, by peevishness, or singularity. But then neither ought a man to please another to his prejudice, to fortify him in an error by overofficiousness, and to caress him out of his safety and discretion.

And after all the success is no such mighty matter. If one considers, he will find as little credit, as conscience in the purchase.

For what sort of reputation must that be, which is gained

by methods of infamy? To debauch men's understandings in order to procure their good word is a most admirable testimony of our worth. A blind man must needs be a fit judge of proportions and color. These patents of honor, which are granted thus by surprize, are always recalled, when the party is better advised. The esteem, gained this way, like a love potion, works more by the strength of charm, than nature; and, if ever the person recover, the hatred will be much greater, than the affection.

The truth is, if there were no foul play used, or the artifice undiscovered, there would not be much to brag of; for an universal applause is seldom little less, than two thirds of a scandal. A man may almost swear he is in the wrong, when he is generally cried up. Either incapacity or prejudice, negligence or imposture, disorders the judgment of the multitude. Their understandings are often too weak, or their passions too strong to distinguish truth, or pronounce upon the right of the case. If a great man happen to make a false step, and strike out into a sudden irregularity, he needs not question the respect of a retinue. How is an exploit of this nature celebrated by the crowd, and shouted home with the pomp of a Roman triumph? In fine; to endeavor not to please is ill nature; altogether to neglect it folly; and to overstrain for it vanity and design.

ON THE VALUE OF LIFE.

TO quarrel with the present state of mankind is an ungrateful reflection upon Providence. What if the offices of life are not so fine and great, as we can fancy; they are certainly much better, than we can challenge? What pretence could nothing have to insist upon articles? As long as the conveniences of being may, if we please, exceed the inconveniences, we ought to be thankful; for the overplus of advantage is pure, unmerited favor. He, that repines, be-

cause he is not more, than a man, deserves to be less. Indeed the very complaint makes him so. But the errors on this hand are not so common; people are not so apt to be too big to live, as too little to die. They are much more frequently over fond of the world, than ashamed of it. Not that there is a perfect indifference required. The laws of self-preservation, the long acquaintance of soul and body, the untried condition of a separation, and respect to our friends, are sufficient reasons not to turn our backs upon life out of an humor. The very uneasiness of taking leave is a fair excuse to stay, when it may be done handsomely; for nobody is bound to put himself to pain to no purpose. Now it is odds but that there will be a pang at parting; for, though a man be born into this world with his mother's labor, yet it is his own, that must carry him to the other. Besides, he, that does not go off with a good conscience, must expect a very bad reception. This consideration was overlooked by most of the heathen philosophers. They thought annihilation was the hardest of the case; that death would make a man *Cæsar aut nullus*, happy or nothing. This mistake made their arguments bear up with a more negligent, romantic sort of bravery, than otherwise they would have done. But religion, which gives us a prospect of horror beyond the grave, should make us careful how we go thither. Life was given for noble purposes, and therefore we must not part with it foolishly. It must not be thrown up in a pet, nor sacrificed to a quarrel, nor whined away in love. Pride and passion and discontent are dangerous diseases to die of. We are listed under Providence, and must wait, till the discharge comes. To desert our colors will be of more than mortal consequence. He, that goes into the other world, before he is sent for, will meet with no good welcome. On the other side a man may be too backward as well, as too forward, in resigning. Life may be overvalued as well, as other things; and he, that buys it at the expense of duty, purchases too dear. Some people seem resolved to spin out life as long, as they can. They are for going to the utmost ex-

tent of nature; and will not venture a single pulse upon any consideration. But to dote upon breathing, for it is little more, at this rate is to turn slave to all sorts of meanness and vice. Fright such an one but with the fear of death, and you may make him say or do what you please, though never so infamous or ridiculous. And, if his cowardice be not tried thus far, yet this lean principle will be sure to keep him servile and insignificant. He will never touch at a great proposal, nor run any generous hazards for his friends or country. And is it worth one's while thus to value life above the ends and purposes of living? The resolution of Pompey was much more becoming; who, when he was dissuaded from embarking, because the weather was tempestuous, replied very handsomely, "gentlemen, make no more words of "it; my voyage is necessary, my life is not so."

The true estimate of being is not to be taken from age, but action. A man, as he manages himself, may die old at thirty, and a child at fourscore. To nurse up the vital flame as long, as the matter will last, is not always good husbandry. It is much better to cover it with an extinguisher of honor, than let it consume, till it burns blue, and lies agonising within the socket, and at length goes out in no perfume. If the sun were not to rise again, methinks it would look bigger for him to tumble from the sky at noon with all his light and heat about him, than to gain a course of four or five hours only to languish and decline in.

When a noble occasion presents; an occasion, that will bear a cool debate, and stand the test of reason, and may be pleaded to advantage in the other world; when a man is called upon to offer up himself to his conscience, and to resign to justice and truth; in such a case one would think, he should be so far from avoiding the lists, that he should rather enter with inclination, and thank God for the honor of the opportunity. He should then be more solicitous about his behavior, than his life. Then,

Fortem posce animum et mortis terrore carentem.

Let him pray for resolution to act up to the height of the oc-

easion; that he may discover nothing of meanness or disorder; nothing, that may discredit the cause, tarnish the glory, and weaken the example of the suffering. There are some opportunities of going out of the world, which are very well worth one's while to come in for. The last act of life is sometimes, like the last number in a sum, ten times greater, than all the rest. To slip the market, when we are thus fairly offered, is great imprudence, especially considering we must part with the thing afterward for less. But is it not a sad thing to fall thus plum into the grave? To be well one minute and dead the next? Not at all; if we are prepared, the shorter the voyage is, the better. Is it not more eligible to come in with a smooth gale, than to be tossed at sea with a storm, and then thrown ashore, when the vessel is wrecked? Is it so desirable a condition to run through a long course of pain, to consume by inches, and lose one's blood by drops? A deathbed figure is certainly the most humbling sight in the world. To set in so dark a cloud, and to go off with languor, convulsions, and deformity, is a terrible rebuke to the dignity of human nature. Besides people are frighted by phantoms of their own raising, and imposed on by words and things illjoined together. A natural death is generally the most violent. An executioner does the business more gently, than a disease. He, that can conquer his imagination, may possibly die easier of a faggot, than of a fever; and had better choose to have the fire kindled without, than within him.

To say flesh and blood cannot be reconciled to this is a mistake. People have sometimes too much courage this way. How often do revenge, and poverty, and disappointment make men force their passage into the other state? A slave has stomach enough to kill himself; and he, that is not master of his liberty, will be master of his life. There is no age nor sex, no passion nor condition, so dispirited and low, but affords instances of the contempt of death. The old Goths, from whence the Saxons are probably descended, were so hardy, that it was part of their discipline and religion to

scorn their lives. If they were afraid of any thing, it was of dying in their beds.

In Alexander's time the Indian philosophers, when they were weary of living, used to lie down upon their funeral pile without any visible concern; and afterward, about the reign of Adrian, Lucian mentions one Peregrinus, who jumped into a fiery furnace at the olympic games only to show the company how far his vanity could carry him. At this day the heathen women under the Mogul offer themselves to the flames at the death of their husbands. It is true the Mahometans will not always let them have their will; but they think they are hardly dealt with, when refused; and make all the interest they have for the honor. I need not mention the primitive christians, whose fortitude was both general and extraordinary; insomuch that Lactantius and others observe, that the women and children did not show the least signs of complaint either in looks, voice, or motion, when they seemed to lie under the extremity of torture. But it may be replied, and that truly, that these were supported by supernatural strength. However the former instances may suffice to show, that there is a greatness in human nature, not to be overawed by death. The way to be possessed of this quality to purpose is to live well. There is no such bravery, as that of a good christian. He, that can look the other world in the face, needs fear nothing. But, as to the courage of bullies and town sparks, who are so hardy as to risk body and soul upon a point of pretended honor, there is no language can reach their extravagance. They are distempered beyond the lunacy of Bedlam, and should be taken care of accordingly.

REVIEW.

We insert with pleasure the following analysis, as it exhibits in a clear view some palpable defects in that modern system of Ethics, which we have already attempted to refute in some former numbers of this work.

A discourse delivered on the annual thanksgiving in Massachusetts 29 November 1804, by Nathanael Emmons D. D. pastor of the church in Franklin.

I TIMOTHY VI. 5.

Perverse disputings of men of corrupt minds and destitute of the truth, supposing, THAT GAIN IS GODLINESS. From such withdraw thyself.

DR. EMMONS has exposed in this discourse the absurdity of the popular doctrine of the day, "*that virtue* "*consists in utility, and that the end sanctions the means.*" He has left subtlety and refinement and rhetoric to his opponents, and with a simplicity characteristic of truth urged those arguments, which must convince every man, who prefers the decision of feeling and common sense to the bold speculations of vanity.

After observing, that error results more frequently from wrong principles, than false reasoning, Dr. Emmons proceeds

"I. To explain the meaning of the doctrine, that '*vir-*
"*tue consists in utility.*'

"II. To demonstrate its absurdity, and

"III. To show why men are greatly exposed to em-
"brace it."

I. In explaining the doctrine Dr. E. has adduced the definitions of divines and sophists, who agree, that "there "is no distinction between *that, which leads to private happi-*

" *ness, and real virtue*, since nothing is *good*, but as it conduces to this end, and nothing *bad*, but as it conduces to the contrary; consequently, " that the *utility* of any *moral rule* " constitutes the obligation of it;" and " that actions may be " *vicious*, though they proceed from *virtuous* intentions."

II. In demonstrating the absurdity of the doctrine Dr. E. has deduced from it the following positions, as its necessary consequences; to wit,

1. If *virtue consist in utility*, it may be predicated of *inanimate objects*. The *sun* has been dispensing innumerable benefits to mankind for many thousand years, and, if its *moral virtue* be in proportion to its *utility*, there is not a moral agent on earth, whose moral worth is equal to the moral excellence of this material, inanimate, unconscious object. This Godwin frankly admits, and attributes virtue as readily to a *knife* and a *candlestick*, as to man.

2. If *virtue consist in utility*, it may be predicated of the mere *animal creation*, and may be regarded as equal in the geese, who saved Rome by their gaggling, as in Cincinnatus or Fabius, who preserved it by their heroism.

3. According to this doctrine *men* may be *virtuous* without any *intention to do good*. Hence Jesse deserves the richest meed of patriotism for sending David to see and comfort his brethren in the army, though he had no thoughts of raising him to the throne of Israel, and thereby promoting the general welfare of his nation.

4. On this doctrine men may be *virtuous in acting not only without any intention, but from a positively bad intention*. The malevolence of Joseph's brethren produced the happiness of their family, and the preservation of surrounding nations. The perfidy of Judas has been infinitely beneficial to the world. Hence, if *utility* is the *essence* of virtue, the conduct of Joseph's brethren and of Judas was highly meritorious. To the objection, that " malevolent actions have no natural " and direct tendency to promote happiness," it is justly replied, that, if virtue consist in utility, the *good effect* of a *malevolent* action is just as *virtuous*, as the *good effect* of a *benevo-*

lent one. For this doctrine places *virtue* in the conseqnence of the *action*, and not in the *intention* of the *agent*; and hence it is immaterial, whether the agent have no intention, a good intention, or a bad intention.

5. Admitting this principle just, there is nothing *right* or *wrong* in the *nature* of things, but *virtue* and *vice* depend upon mere accidental and mutable *circumstances*. When the *nature* of an *action* is to be decided by the *consequence*, and not the *cause*, what is criminal today may be virtuous tomorrow, and vice versa. Mr. Godwin asserts, that the obligation of sincerity may be suspended. Hence truth may become evil, and perjury, theft, and murder be meritorious.

6. According to this doctrine there is nothing intrinsically *good* or *evil* in the universe, but *happiness* or *misery*. But the distinction between *moral* and *natural* good and evil is intuitively evident to all. And from this distinction we praise virtue, but not happiness, we condemn vice, but not misery.

7. According to this doctrine there is no such thing as *virtue* or *vice* in the *world*. For supposing there is no virtue or vice in intention, or the tendency of an action to produce good or evil; then they must consist in the pleasure or pain, they produce, if they exist at all. But it is evident, there is neither virtue nor vice in happiness or misery, and hence this doctrine excludes them from the world.

III. Dr. E. shows, that men are greatly exposed to embrace this doctrine, which is subversive of all moral, religious, and political obligations; 1st from its resemblance to truth, and its apparent philanthropy; 2d from the characters of its teachers, who, as divines, sceptics, philanthropists, and political seducers, find access to, and acquire an influence over all classes of society; and 3d from the corruption and depravity of the human heart, which lead men to prefer *gain to godliness*.

In the improvement of the discourse Dr. E. has proved, that a general belief of the doctrine, that "*virtue consists in* "*utility*," will ultimately prostrate all our religious and civil institutions, and introduce the capriciousness of anarchy and

madness of vice into the former abodes of order, temperance, and love. In the present *unholy war* for the propagation of this old creed, in which priests and atheists have united with the zeal of fanatics, we are not without support. Truth receives that defence from the BIBLE, which it ought to have received from the history of other times, and the experience of our own age. This is our Palladium.

We make no apology for thus particularly analysing this interesting discourse. We consider it a tract of great merit, and calculated to do much good. It exhibits at one view the folly and absurdity of this favorite article in the creed of Aristippus and Epicurus; and alarms us by an impressive display of the consequences of its general belief. We feel it a duty to recommend this discourse to all classes of men, and urge the friends of religion to promote its circulation.

An attempt to recommend justice, charity, and unanimity in matters of religion, in a sermon, preached in Newbury June 10 1804, *and in Newburyport March* 3 1805; *by John Snelling Popkin A. M. minister of the first church and congregation in Newbury.*

THERE is something prepossessing in the very title of this discourse—"An attempt to recommend *justice*, "*charity*, and *unanimity* in matters of religion." This attempt, while it manifests the humble and pacific temper of the writer, administers reproof to those, who set up their own theories, as standards of truth, and exclude from their Christian fellowship all, who differ from them on religious subjects.

This discourse is founded on these words of St. Paul to the Romans, "Be of the same mind one towards another." After a few introductory remarks, showing, that this precept

of the apostle relates more to the *will*, than to the understanding, the four following propositions are discussed.

I. That we may and ought to agree in charity, if we cannot in opinion.

II. That in several points we may agree more in fact or effect, than we do in words.

III. That the most difficult points cannot be the most essential.

IV. That the most influential truths are sufficiently plain to the serious and diligent inquirer.

The duty of agreement in charity is urged from the consideration, that in a country, where civil and religious liberty exist, the rights as well, as duties of all in matters of religion, are equal. That friendly intercourse, a conciliating temper, and mutual accommodation are duties, imposed by the great Author of our religion; and that "a contrary spirit "would dissolve all religious institutions together with pri-"vate piety and virtue." That unity of affection and charity is not inconsistent with diversity of speculative opinions; and that this diversity is found to exist even among persons, equally entitled to credit.

"Who then shall decide for all, which of the variety of creeds all ought unitedly to receive? To whom has the maker of us all given that marked preeminence, that he appears commissioned to explain his will with unquestionable authority? Let it be granted, and I see not how it can be denied, that there is but one series of true doctrines. The question remains, who holds them? One has a full assurance, that he knows the truth. Has not another an equally firm conviction, and, so far as we can judge, upon equally good grounds? To whom then shall we go to obtain the knowledge of the truth? Lord, to whom shall we go? Thou hast the words of eternal life."

Several deep and contested questions, as the doctrine of human depravity, of the divine decrees, of faith and works, and the doctrine of regeneration, are examined with much candor and fairness. The author appears to be well acquainted with these dark subjects of controversy. He has shown, that the contention is sometimes merely verbal; and sometimes occasioned by wrong apprehensions of the subject. That on each question there are points of coincidence as well,

as of variance between the opposing parties. That the particulars, in which they agree, are plain, clear, and practical; while the others are only speculative, and without any accessible criterion of certainty; that it therefore becomes us to be more careful in observing the former, and less magisterial and imperious in urging our interpretations of the latter.

The form of this discourse is methodical, and the reasoning clear, forcible, and connected. The style is suited to the nature of the discourse. It is simple, pure, and correct; and with these properties must be respected by those, who seek for truth rather, than amusement. These qualities of style are however frequently underrated by the amateurs of a smooth and polished diction. Writers of this stamp may profit by the following pertinent rebuke of Lord Bacon. They "hunt more after words, than matter, and more after "the choiceness of the phrase, and the round and clean com- "position of the sentence, and the sweet falling of the claus- "es, and the varying and illustration of their works with "tropes and figures, than after the weight of matter, worth "of subject, soundness of argument, life of invention, or "depth of judgment."

A discourse delivered in Haverhill March 22 1805 *at the funeral of Jabez Kimball A. M. attorney at law, who died March* 19, *æt.* 33; *to which is added a short memoir of his life, by John Snelling Popkin A. M. minister of the first church and congregation in Newbury.*

AMONG the most valuable endowments of a clergyman must be placed a versatility of talent, which will enable him to appear with appropriate manner, sentiment, and language, on the various occasions, to which he is called. From the perusal of this discourse and the sermon, reviewed in the preceding article, it must be admitted, that the author

possesses this quality in no small degree. The deductive and the discursive talents are rarely found more happily united.

This discourse is in matter and form suited to the solemn occasion, for which it was prepared. It exhibits in every paragraph those impressions of grief and friendship, by which it was dictated. We offer a few extracts, as a specimen of the style and sentiment.

"This afflictive act of a holy Providence is a special call to humility and "supplication. Humility and a sense of dependence at all times befit fee- "ble, sinful, and perishing creatures. But at no time are they more deeply "inculcated upon us, than when God gives these awful demonstrations of his "power and our frailty, of his supremacy and our subjection. We cannot "believe, that we are creatures of chance, formed without design, preserved "by the mere force of nature, and struck out of existence by an undirected, "uncontrolled accident."

"While we are encompassed with favors, while we are joyous in health, and "our friends are happy around us, we do not perceive the power, that sustains "us, the bounty, that cheers us, the hand, that conducts to us the streams of "gladness, that guides the currents of life through their minute and numer- "ous channels. But when, for reasons of divine wisdom, reasons not to be "measured by our understanding, this support and bounty are in some part "withdrawn; when we are tried with tribulation; when our friends drop "from our embraces; then we perceive the Providence, that had long bles- "sed us; we acknowledge the Sovereign, who rules over us; and are most dis- "posed to humble ourselves under the mighty hand of God."

"Those, who were connected with this our deceased brother by the strong "ties of nature and friendship, are particularly called to listen to the truths "and consolations of religion. This is no common loss, which they may bear "with unconcern. This is no common event of Providence, which they "may regard in tranquillity. The dead, whom they must now bury out of "their sight, had qualities to engage a warm esteem and friendship, and to se- "cure an affectionate and lasting remembrance."

"Ye, who have been associated with him in constant intercourse, can wit- "ness to the undisturbed pleasantness of his life, the instructive ingenuity of "his conversation, his unaffected preference of another's to his own enjoy- "ment. Ye have seen him with firm and modest step rising through the "successive grades of life; from happy presages, from academic honor, ad- "vancing to public respect, to useful station, to hopeful prospects. Ye have "seen him arrived at the maturity of life and of mind, presenting copiously "the fruits of a strong and vigorous intellect, enriched by culture, and cor- "rected by experience. But he was seized in a vital part by a secret destroy- "er. You saw him sinking by a gradual but irremediable decay. You felt "his sufferings, and lamented his untimely decline; but you heard not him "complain. You were comforted by his patience, and cheered by his hope "and resignation. The curtain of death is now drawn, and ye shall see "his face no more. But his memory will not perish. His image will be pre- "served in your hearts. Let his virtues live in your lives. Let his death "teach you to be also ready."

The biographical memoir, annexed to this discourse, we insert entire; as a place for such sketches was reserved in the original plan of this work. Our readers will be gratified with this respectful notice of a literary friend.

BIOGRAPHICAL MEMOIR.

JABEZ KIMBALL was born in Hampstead, in New Hampshire, in the month of January 1772, of respectable parents. He was an object of tender affection; his youth was afflicted with sickness; and he was late in commencing his classical studies. But from the time, that he gave himself to literary pursuits, he was esteemed equally for his abilities and his disposition. Between him and the excellent clergyman, who prepared him for college, the deceased Mr. Merrill of Haverhill, existed a parental and filial attachment. He had a peculiar felicity in conciliating the esteem and favor of all, who knew him, and who knew how to value genius and worth.

He was admitted a student of Harvard University in 1793; where he distinguished himself by his knowledge and acuteness, especially in the science of the mind, of reason, of morals, of history, and of the laws of nature and nations. Superior to weak compliance, consulting his own judgment, he united, in a high degree, the esteem of his fellow students with the approbation of his instructors. His placid temper, his natural urbanity, his facetious, instructive conversation, his frankness, candor, and disinterested kindness, engaged the one; while his upright conduct and respectful deportment, his solid talents and acquirements secured the other.

He received his first degree in 1797, and applied himself to the study of the law under the Hon. John Prentice of Londonderry. To this gentleman and his family, with whom he lived in unreserved intercourse, his whole conduct, professional and domestic, afforded the highest and uninterrupted satisfaction; and their ardent friendship has followed him through life and death. Here the writer, who

had been a tutor, while he was a student, became more particularly acquainted with him, residing sometime in the same family during his engagements with a congregation in that place. In this agreeable residence he enjoyed that continual flow of a benevolent heart and rich understanding, and that happy faculty of drawing forth the powers and affections of others, for which Mr. KIMBALL was remarkable. He therefore can speak from knowledge and feeling, and is assured, that the people of that vicinity would add their cordial testimony.

In July 1800, having completed the usual term of legal studies, he was appointed a tutor of the University at Cambridge for the department of natural philosophy, geography, astronomy, and the elements of the mathematics. The duties of this office he discharged with distinguished ability, uprightness, and punctuality. Without assuming a dispensing power over the college laws, or substituting novel notions in their stead, he executed them in what he conceived to be their true spirit with inflexible firmness and fidelity.

He resigned his office in the university in July 1801, and after remaining a few months in business with his friend, Mr. Prentice, settled in the practice of the law at Chesterfield in New Hampshire.

He now manifested talents no less adapted to active, than to studious life. His quick and deep penetration, added to the vigor, activity, and comprehension of his mind, qualified him alike for study and for action, and formed at once the solid scholar and successful man of business. His habits of laborious research and investigation, united with unshaken integrity and faithfulness, made him an able and honest advocate, and secured to him extensive and profitable practice in his profession. His superior knowledge of mankind and of civil society, connected with sound principles and active zeal for the promotion of institutions of learning, religion, and charity, rendered him a true patriot, a useful and beloved citizen.

His prospects at this time were flattering to his fondest hopes. With generous ardor he looked forward to the honors and emoluments of a liberal profession, to the uninterrupted delights of friendship, to all the tender, refined joys of domestic life.

" Oh fallacem hominum spem fragilemque fortunam."

Soon was this bright prospect darkened, and these cherished hopes succeeded by heartrending affliction. His affections were bound by the tenderest ties, which involved all his views of happiness. These ties were broken; *lover and friend were put far from him;* and his hopes of happiness fled beyond the grave. His own health soon declined; sorrow and sickness became his companions. He now desired life only, that he might be useful. Never for a moment did he lose the ardor of his benevolence, or his zeal in promoting the happiness of his friends.

More fully to enjoy the society and attentions of his friends now become necessary to his health, and to avoid the pressure of business at Chesterfield he removed to Haverhill in 1803, still continuing the practice of his profession. Here during the few remaining days of his life he conducted business in almost constant sickness and distress with resolution and fortitude, and acquired a large portion of public esteem. High however as he stood in general estimation, his intimate friends alone knew his full worth; and during this interesting part of his life were alone acquainted with the real situation of his mind, with its sufferings, its consolations, and its hopes. There was indeed a delicacy, a sacredness in his sentiments and feelings, with which *a stranger did not intermeddle.* Even to his most intimate friends he had a degree of reserve in conversation; it was in his letters only, that he freely unbosomed himself. A tender melancholy pervaded and softened his mind, while an ardent and firm hope sustained it, and enabled him to perform with cheerfulness his social and professional duties. In a letter to a confidential friend, about a year before his death, speaking of a " dear, departed friend," he thus expressed himself. " I as-

"sure you I feel an indescribable, melancholy pleasure in "submitting to the dispensations of Providence; hoping "hereafter to enjoy the presence of that person, when *this* "*corruptible shall put on incorruption.* This is my hope; "this my trust; this my consolation. This momentary "suspension of our intercourse has not, and, I trust, never "will for a moment suspend my affection, or cause the ob- "ject of it to change. I know that the affections without "an object, on which to rest, after wandering over a wide "range, return, like Noah's dove, which found no rest for "the sole of her foot. But such is not my case. I have a "little object dependent on me, as dear to me, as my pre- "cious self."

This "little object," which animated all his exertions, and now inherits the fruit of them, bears the name, and was a favorite niece of the inestimable friend, whose memory was so dear to him.

In a subsequent letter, expressing his belief, that genuine affection and friendship survive the present life, he said, "did I expect, that death would efface all recollection of near "and dear friends, I should be without consolation; I should "be of all men most miserable. What is life, but a prepa- "ration for a future world? What is death, but quitting the "impurities of the flesh, and becoming pure spirit? No; "pure, genuine affection can never meet with dissolution."

This submission to the dispensations of Providence, and this unshaken confidence in a future state of happiness, sustained his spirits in perfect composure under all his severe sufferings, and in the awful moments of dissolution.

C. CRISPI SALLUSTII belli Catilinarii et Jugurthini historiæ. Editio emendatior, juxta editiones optimas diligentissimè inter se collatas; illustrata notis selectis; cum indice copioso. Salem Mass. exc. Josua Cushing, impensis T. C. Cushing et J. S. Appleton, 1805. 12mo, pp. 276.

THE want of correct and at the same time cheap editions of the classics is severely felt by instructors of youth in general. The labor of the young student is rendered doubly difficult by the errors, which are met in almost every page, particularly of the late London editions, intended as copies of the Parisian "in usum Delphini." Each of these professes to be "editio adcuratior et emendatior," notwithstanding every preceding blunder be retained, and many others superadded. The original editions of the correct and learned MAITTAIRE are now rarely to be found, and it generally happens, that these London "Delphini" editions are almost the only guides of American students. It has been therefore with pleasure, that we have seen Virgil, Horace, and Sallust issuing from the CLASSIC PRESS of W. Poyntell and Co. of Philadelphia, and believe their accuracy, as copies of the original French editions for the Dauphin's use, indisputable. But the subject of this article has afforded us much higher gratification, and demands therefore a more particular attention.

A taste for the ancient writers of Greece and Rome has been perceptibly, although slowly, advancing in the principal seminary of learning in New England for the last ten years. Before that period it had languished. About the middle however of the century past Harvard could boast scholars, who were formed on the Oxford standard, deeply skilled in ancient lore, and burning with the love of glory. Yet even at that period comparative references were made to "the "Fathers of New England" by no means advantageous to modern times. It was said of these venerable worthies, that

" the leading men among them, both of the clergy and laity, " were men of sense and learning. To many of them, the " historians, orators, poets, and philosophers of Greece and " Rome were familiar; and some of them have left libra- " ries, that are still in being, consisting chiefly of volumes, " in which the wisdom of the most enlightened ages and na- " tions is deposited, written however in languages, which " their great grandsons, though educated in European uni- " versities, can scarcely read."* This humiliating state of literature, it is hoped, is gradually amending, and we indulge a pleasing expectation, that the fame of our ALMA MATER will yet be retrieved.

Improvement in printing has also progressed with improvement in literary taste. The specimens of our typography, which of late have been exhibited, particularly of English and Latin works from presses in Philadelphia and New York, and of Greek from the University Press in Cambridge may now be compared with European workmanship. This acknowledgement is made with deference and caution, and with the most earnest hope, that accuracy, inviolable accuracy will be the first, second, and third virtue of our printers.

But we must not expect as yet a Robert or Henry Stephen, an Elzevir, a Barbou, Foulis, Baskerville, or Bowyer to appear in these western regions.

The editors of the edition of Sallust, printed at Salem, deserve the most liberal commendation for their judicious labors. The preface itself is truly classical, and, although brief, evinces an habitual acquaintance with the best Roman writers.

With regard to the text, " quem, ni fallimur," say they, " emendatissimum habes," we are informed, that " ex tribus " illis editionibus, *Havercampianâ*, *Hunterianâ*, et *Parisianâ* " *stereotypâ* (ut loquuntur) constitutus est; non omissa au- " tem *Maittairianæ* ceterarumque editionum meliorum fre- " quentissimâ et diligentissimâ collatione." We have thus not a servile copy of any particular edition, but the emendations of the most accurate critics.

* Essay on the Canon and Feudal law.

The notes, it seems, have been generally selected from the "Delphini" edition, "pars autem non parva istius molis præ-"cisa, ut doctissimorum virorum, *Gruteri, Gronovii, Sanctii,* "*Perizonii* aliorumque multorum annotationes locum habe-"rent. *In hâc parte,* quæ fortè copiosior quàm quod doc-"tis placeat, juvenum utilitati consulere præcipuè voluimus. "*Sallustii* 'brevitas et abruptum sermonis genus,' locutionum "etiam antiquarum frequentia, pueris nostris, qui in *Cicero-*"*nis* scriptis maximè versantur, insolentiora (ita saltem puta-"vimus) hoc postulârunt." We must readily assent to the latter observation, and grant the necessity of explaining to youth many parts of the histories of the "sententious Sallust." Havercamp's edition in two volumes quarto contains a copious variety of notes, and is undoubtedly the best, but of difficult access. The "variorum editiones" are rare, and generally retain much learned trifling. The Paris *stereotype* exhibits only the text; and the "Delphini" editions may be improved. Hence a selection of notes becomes necessary, and we believe in this case it has been done with judgment.

But this is not all; for the editors proceed to say, "Nec "fructus ex Grammaticorum veterum scriptis percipiendus nos "effugit. Igitur ex *Prisciani, Probi* ceterorumque libris "(APUD NOSTRATES PROH PUDOR! RARISSIMIS) hinc inde "sententiolam aliquam parvulam decerpsimus, ut apud juve-"nes linguæ Romanæ studiosos incitamentum esset ad eorum "scripta perlegenda; quæ ut diligentissimè pervolvant, hor-"tamur, rogamus." We are unable not to feel the force of the exclamation, inserted in capitals. No man among us, who has attempted to gain a knowledge of ancient literature, can avoid lamenting the low ebb, at which it has rested in this country. The scarcity of proper books, and the trouble, expense, and loss of time, incurred in importing them from Europe, deter many from making a progress. We must however hope, that at some period we shall be able to exhibit our PARRS, our WAKEFIELDS, and our BRYANTS, and that Boston herself will ere long contain more, than "three Lat-"in scholars."*

* See Anthology for June.

The benefit of the youthful tiro, it seems, has not solely guided the editors of this work. "Ut apud doctiores," say they, "nostra editio aliquantulum pretii haberet VARIAS LEC-"TIONES maximè notabiles inter Notas hinc inde sparsimus; "non equidem è Codicibus MSS. (quorum *apud nos non ex-"tat aliquis*) sed ex editione Sallustii splendidâ Havercampi-"anâ excerptas."

That the reader of this article may obtain a just idea of the Salem edition of Sallust, we shall copy the last paragraph of this well written preface.

"Quod ad orthographiam attinet, non constans invenie-"tur. Nam inutile non videbatur pueros, vel suo marte, vel "præceptore duce, in hâc varietate versari; *optimus* igitur "æquè, ac *optumus*, quod magis ad antiquum, dicimus. Ta-"men *omnis* in casu quarto, et similia, (ita autem voluimus) "constanter legimus. Et maximâ ex parte, antiquæ recen-"tiorem orthographiam posthaberi curavimus. Denique ex-"emplorum prelo subjectorum castigatione multum sudavi-"mus; ob hasce omnes causas editio nostra, ni fallimur, "multo emendatior, multo magis æstimanda prodit."

What remains, but that we address to the youth of our country the language of Cicero, "quamobrem pergite, ado-"lescentes, atque in studia incumbite, ut et vobis honori, et "amicis utilitati, et reipublicæ emolumento esse possitis."

POETRY.

WE insert with pleasure the following short, yet beautiful and plaintive monody on the death of the late, beloved PRESIDENT WILLARD. It was written at the time by a young gentleman, then a student of the University in Cambridge.

MONODY ON THE DEATH OF THE REV. JOSEPH WILLARD LL. D. & T. D. PRESIDENT OF THE UNIVERSITY IN CAMBRIDGE.

FAR hence let folly's train retire;
For man should mourn below;
With sober hand attune the lyre,
And thrill the chords of wo.
Stop, mortal, stop thy mad career,
Death's neverbating charioteer
Relentless drives his rapid way,
And mournful millions bow submissive to his sway.

Alas, what numerous ills await
Our short existence here!
The wise, the virtuous, and the great
How soon they disappear!
Go, mortal of reflective soul,
Behold the ocean billows roll
In sad succession to the shore;
They rise, and break, and foam, and then are heard no more;

Thus hourly shortlived mortals go
To crowd the darkened strand;
Alike the mighty and the low,
A melancholy band.

Yet the pale monarch most appals,
When some hightowering mortal falls;
Unheeded breath the zephyrs by;
We trembling view the storm loudthundering through the sky.

Remembrance sorrowing loves to tread
In holy, pensive gloom
The awful mansions of the dead,
And weep o'er virtue's tomb;
Call back to life the slumbering clay,
Their forms with pleasing dread survey;
Or, if religion lift the veil,
We view their spirits, where nor cares, nor woes assail.

Thus now in fancy's tearful eye
Lo, WILLARD'S form appears
Among the whiterobed bands on high,
Crowned for immortal years.
Why then unkindly wish him here?
Alas, 'tis nature prompts the tear.
Memory still hovers o'er his grave,
As evening sunbeams love to linger on the wave.

Those classic bowers, that nursed his youth,
Shall long repeat his name;
And history with the pen of truth
Perpetuate his fame.
To him the sacred task was given
To lead our youthful souls to Heaven;
His purest footsteps then we'll tread;
By following them alone we "truly mourn the dead."

The following, unlike most songs of the present day, contains a useful moral.

TO DAY.

THE joys of hope let others boast,
And in reversion rest;
Anticipation cheers them most,
Be mine the bliss possest.
What scenes tomorrow may be brought,
How prosperous, or how gay,
Will ne'er engage one wishful thought,
If happy prove to day.

The merchant trades to foreign lands,
And braves the billowy main;
And buys, and sells, and schemes, and plans,
In hopes of future gain.
But whelming waves, or wasting fire
May take his wealth away;
Uncertain good I ne'er desire,
Let me be rich to day.

The student, emulous of fame,
Pursues the distant prize;
Be mine e'en now an honored name,
Acknowledged by the wise.
The lover too dreams of delight,
His fondness to repay;
But ne'er let me the attachment slight,
That crowns my love to day.

And others life incautious spend
In wishes to reform;

Tomorrow to be good intend,
But think not to perform.
A better purpose shall be mine,
For danger waits delay;
And Heaven will on tomorrow shine,
If virtuous prove to day.

SELECTED.

AN ODE IN IMITATION OF ALCÆUS.

Ascribed to Sir William Jones.

Οὐ λίθοι οὐδὲ ξύλα, οὐδὲ
Τέχνη τειχέων αἱ πόλεις εἰσὶν,
Ἀλλ' ὅπου ποτ' ἂν ὦσιν ΑΝΔΡΕΣ
Αὐτὰς σώζειν ἐιδότες,
Ἐνθαῦθα τέχνη καὶ πόλεις.

ALC. quoted by ARISTIDES.

WHAT constitutes a state;
Not highraised battlements, or labored mound,
Thick wall, or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broadarmed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where lowbrowed baseness wafts perfume to pride;
No; MEN, highminded MEN,
With powers as far above dull brutes, endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their *duties* know,

But know their *rights*, and, knowing, dare maintain,
Prevent the longaimed blow,
And crush the tyrant, while they rend the chain;
These constitute a state,
And sovereign LAW, *that state's collected will*,
O'er thrones and globes elate
Sits Empress, crowning good, repressing ill;
Smit by her sacred frown,
The fiend, *discretion*, like a vapor, sinks,
And e'en the alldazzling *crown*
Hides his faint rays, and at her bidding shrinks.
Such was this heavenloved isle,
Than Lesbos fairer and the Cretan shore!
No more shall freedom smile?
Shall Britons languish, and be MEN no more?
Since all must life resign,
Those sweet rewards, which decorate the brave,
'Tis folly to decline,
And steal inglorious to the silent grave.

THE following extract from a humorous poem of Marvell, though destitute of the vigor of Dryden and the melody of Pope, may be an amusing accompaniment to the quaint paragraphs of Owen Feltham.

HOLLAND, that scarce deserves the name of land,
As but the offscouring of the British sand;
And so much earth, as was contributed
By English pilots, when they heaved the lead;
Or what by the ocean's slow allusion fell,
Of shipwrecked cockle and the muscle shell;
This indigested vomit of the sea

Fell to the Dutch by just propriety.
Glad then, as miners, who have found the ore,
They with mad labor fished the land to shore;
And dived as desperately for each piece
Of earth, as if it had been of ambergreese;
Collecting anxiously small loads of clay
Less, than what building swallows bear away;
Or than those pills, which sordid beetles roll,
Transfusing into them their dunghill soul.
Yet still his claim the injured ocean layed,
And oft at leapfrog o'er their steeples played;
As if on purpose it on land had come
To show them what's their mare liberum.
A daily deluge over them does boil;
The earth and water play at level coyl.
The fish oft times the burgher dispossessed,
And sat; not as a meat, but as a guest;
And oft the Tritons and the Sea nymphs saw
Whole shoals of Dutch carved up for Cabillau;
Or, as they over the new level ranged
For pickled herring pickled *beerin* changed.
Nature, it seemed, ashamed of her mistake,
Would throw their land away at duck and drake.
Therefore necessity, that first made kings,
Something like government among them brings.
For, as with pigmies, who best kills the crane,
Among the hungry he, that treasures grain,
Among the blind the oneeyed blinkard reigns,
So rules among the drowned he, that drains.
Not who first sees the rising sun commands;
But who could first discern the rising lands.
Who best could know to pump an earth so leak,
Him they their Lord and Country's father speak.

To make a bank was a great plot of state,
Invent a shovel, and be a magistrate.
Hence some small dykegrave, unperceived, invades
The power, and grows, as it were, a king of spades;
But, for less envy some joined state endures,
Who look like a commission of the sewers;
For those Half-Anders, half wet and half dry
Nor bear strict service, nor free liberty.
Sure when religion did itself embark,
And from the east would westward steer its ark,
It struck, and splitting on this unknown ground,
Each one thence pillaged the first piece, he found.
Hence Amsterdam, Turk, Christian, Pagan, Jew,
Staple of sects, and mint of schism grew;
That bank of conscience, where not one so strange
Opinion but finds credit and exchange.
In vain for Catholics ourselves we bear;
The universal church is only there.
Nor can civility there want for tillage,
Where wisely for their Court they chose a village.

LITERARY NOTICES.

ISAAC RILEY & Co. have in the press Godwin's last novel, "Fleetwood." We have not seen the work, and therefore cannot speak with certainty. One general remark however occurs, the force of which, authors do not sufficiently feel; we mean the responsibility, which an author takes on himself, for the effects, produced by the natural tendency of his writings. We hope the moral tendency of this novel will be better, than from our knowledge of its author, we have reason to expect.

WE are authorized to expect in a short time another volume from the pen of Doctor Caustic, author of "Terrible Tractoration" &c. A part of the expected volume, we understand, was published in London about the time the author left that place, with the title of "Original Poems." The American edition will be enriched with many valuable additions, written since the author's return.

AN abridgment of the History of New England by Miss Hannah Adams has just appeared. This lady has been assiduous in her labors for the benefit of youth. The present volume contains 185 pages, and, like her other works, is intended for the improvement of "young persons."

DAVID HOGAN of Philadelphia proposes publishing by subscription a scripture account of the faith and practice of Christians; consisting of an extensive collection of pertinent texts of scripture, given at large, upon the various articles of revealed religion; reduced into distinct sections, so as to embrace all the branches of each subject, the motives to the belief or practice of the doctrines taught, and the threatenings, promises, rewards, punishments, examples, &c. annex-

ed thereto; addressed to the understanding, the hopes, and the fears of Christians; the whole forming a complete concordance to all the articles of faith and practice taught in the holy Scriptures. By the late Rev. Hugh Gaston, V. D. M. member of the Root Presbytery, County Antrim, Ireland.

According to the prospectus this work embraces nearly 1300 articles, under each of which is collected all the corroborative texts of scripture, that are pertinent to the subject, and the words of the sacred writers set down as far, as they are applicable. On the perfections of Deity there are 160 sections or separate heads; on the creation of all things, and the state of man, angels, and devils, 41; on God's government of all things 82; of Jesus Christ, his incarnation, sufferings, works, &c. his offices, titles, perfections, glory, &c. 34; on baptism and the Lord's supper 5; of the Holy Ghost, his offices and works 16; of the Trinity 16; relative to duties toward God 244; toward mankind 70; toward ourselves &c. 221; characters good and bad &c. 210; christian's exercises 37; human life, death, and the resurrection 10; the last judgment, a future state, both with respect to the righteous and the wicked 29.

To the whole are annexed a table of contents and a copious index, by which any subject can be referred to without difficulty.

Several respectable divines have furnished approbatory testimonials to this valuable work. Dr. Green of Philadelphia says, "the design of Gaston's collections is to arrange under "the general heads or common topics of theology the vari- "ous texts of scripture, which in the opinion of the author "bear upon the several points, which he specifies; or in "other words to form a kind of system of divinity from the "Bible itself. The compiler appears to have been a man of "orthodox principles, and his work is the fruit of much in- "dustry. It will be found of considerable use to those, "who wish to support their religious principles by scripture "authority."

LITERARY MISCELLANY.

PRIMITIVE HISTORY.

CHAP. III.

[Continued from page 9.]

Of the Deluge.

IN the transactions of the Asiatic society at Calcutta we find several proofs from the sacred books of the Hindoos, that they have a knowledge of this great event, and as with us it stands, as part of their religious code.* However we may derive the European traditions on this subject from the Hebrew books, yet the same account cannot be given of those of the Hindoos; they are supposed to be coeval with Moses.

Having now collected our proofs, let us make a brief comparison of the facts and opinions, that have been stated, to see if we can make such an arrangement, as will comprehend the present appearance of the world, and reconcile it with the Mosaic history, without recurring to any anterior submersion. It will not be expected, that we shall pursue the reasoning through all its ramifications; it will be enough to state those heads of argument, which persons of inquiry will know how to apply.

The world was probably made at first in the same form, in which we see it. There was the same distinction of land and water, rivers, lakes, and seas; of mountains, hills, vallies, and green fields; of trees and smaller vegetables, some with ripe fruit, and others in bloom, according to their various progress at the same season. In every division of matter were specimens in every degree of perfection, all produced at once without waiting the slow operation of chemical principles, or the accidental combination of organic particles to produce

* Asiat. Res. vol. i, pp. 16 and 216.

the larger and more perfect animals and vegetables. This is evidently the Mosaic account, and accords best with our ideas of an infinite Creator, to whom all operations are equally easy, and who is never delayed by doubts of the fitness of things to produce the intended effect.

Among the theorists Dr. Burnet supposed the body of our planet to have been originally water, and Mr. Whiston admitted large cavities filled with that fluid. Count Buffon supposes the interior substance to be hard stone, and the water is with him merely superficial. There is some truth in each opinion, but neither of them exclusively just. The central abyss was at first water. The solid part of this planet was not then any more, than it is now, a complete sphere, but open at both poles for some degrees, and possibly in some few other places, by which a communication was kept up between the central water and that of the ocean. In the various attempts of our own time to explore the different regions of the globe no land has been found within eight degrees of the northern, nor within thirty degrees of the southern pole. These latitudes may be considered, as very near the bounds of that segment of a sphere, which is to be regarded, as the solid part of this planet. The interior is of hard rock, as supposed by M. Buffon, but interspersed with large cavities, which render the whole mass specifically lighter, and provide for supporting above the surface of the water those prominences, which we distinguish into continents and mountains, and by means of which all terrestrial animals are upheld in life. The solid part of the planet rests upon the fluid, as a ship does upon the water, and is supported upon the same principle of buoyancy. Heretofore philosophers have supposed a southern continent, and after the globular form of this planet was ascertained by its being circumnavigated, we find a southern continent laid down in the maps, as a counterpoise to the lands in the northern hemisphere. But since the modern explanations of the globe no such principle, as the counterpoise, can be admitted; for, if we examine the terrestrial globe, we shall find

every large tract of land to be opposite to water, except that South America is opposed to the eastern part of Asia. Every other continent has its antipode in the ocean. As this is opposite to what we should expect from counterpoise, we must recur to buoyancy for the theoretic principle. The whole mass of our globe is equal in weight to a globe of water of the same surface, as the present ocean.

All, that now remains, is briefly to show, that this construction satisfies the present appearances of the earth merely by means of such a flood, as Moses has described.

The immediate cause of the flood was the rupture of so many of the lower cavities of the earth, as to alter its specific gravity. The cavities being opened, but the fragments of rock not immediately falling off, the water gushed in at the fissures, and, the specific gravity of the solid part of the globe being thus increased, that part began to sink, and exhibited to the terrified inhabitants an enormous tide, overflowing the land, and pursuing them among the inland mountains. Though every part of the world was inundated, it was done in succession, as the earthquakes continued to open different cavities. At one time the waters surmounted the elevated ridge of the Andes, and at another, in the opposite hemisphere, the ark was lodged on the summit of Ararat. Thus by undulations every kind of animal, that properly belongs to the land, was destroyed, excepting the few specimens, preserved with Noah in the ark. During five months, or one hundred and fifty days from the commencement of the flood, the water continued to rise, till the seventeenth day of the seventh month, when the ark grounded on the top of a stupendous mountain between those two collections of water, now known, as the Caspian and Euxine seas. In forty three days more the tops of the mountains began to appear, and, after a year and ten days from the beginning of the flood, the small remains of mankind were released from their long confinement, and the beasts and birds restored to their own modes of life.

It is evident from this statement, that not more than one

half the sphere could be submerged at once. As the land in one hemisphere was sinking, the opposite part, where there was an opposite, was rising. On one side the shore was sunk, and part of the land became the bed of the sea; and on another side the bottom of the sea was by the same operation changed into upland. As the fragments of rock did not immediately drop from the under side of the land, the solid part was still encumbered with the weight of them, and the sea upon the old continent stood at the level of three or four hundred feet above its present surface, which is the height, where proper marine shells are found. Here it remained one or two centuries, till the shell fish were so multiplied, as to leave the beds of shells, now found there. The contrary took place in Peru and Chili, where the shells are the relics of the primitive ocean, which deserted its shores at that time. The country near the mouth of the Indus probably sunk the most. The antipode to that place is a small island in the South Sea, named Easter Island. The horizon of these two places will separate those parts of the world, which sunk from the others, which were rising. Those shells on the south side of the circle are antediluvian, and those on the north are postdiluvian. In the course of two or three centuries the fragments of rock were disengaged, and, falling down to the centre, formed a nucleus, which must be equal to a solid rock of many miles in diameter, as the weight is equal to a sphere of water four hundred feet thick, and surrounding the whole globe. I do not think of any principle, by which an estimate can be formed of the depth from the surface of the earth to that of the central abyss. The other substances, found at great heights, and in places remote from the sea, it remains to be proved, that they ever were inhabitants of the water.

The sea after the flood, upon the shore of the old continent, according to the estimated height of the shells, stood three or four hundred feet above the present level. Of course on the shore of Chili it must have been as much lower. The present elevation of the shells in Chili, deducted from the present soundings of the Mediterrane-

an, will show the primitive surface of that sea. The height, estimated for the Chilese shells, is between twenty and thirty fathoms; the most usual soundings in the Mediterranean are of twenty four fathoms. Hence it is to be inferred, that the Mediterranean sea was before the flood a large river, emptying its waters into the ocean, instead of making large and continual draughts upon the ocean for its support. After the first two or three centuries from the flood the shore was but about forty feet above the present level, it having continued so far back, as we can trace by particular and sea marks, to fall at about one foot in a century. Small as this alteration is, it has since the christian æra added a belt of four miles wide to the shore all round the Mediterranean, and has rendered nearly all the ancient harbors in that part of the world useless, while new ones have been formed by the inequalities of the bottom, which the retreat of the sea has uncovered. But the sea did not probably get near its present level, till after the peopling of Egypt; the tradition being preserved by that nation, that the whole Delta had been formerly deserted by the sea. The tradition probably refers to the state of the country, when the first postdiluvian colony settled there.

It is well known, that animal bodies will float in water, when putrefaction is begun. As the inundation advanced within the tropics, the animals of those regions, living near the sea, were drowned. Those nearer the mountains endeavored to escape by getting on high ground. The flood pursued and at length overtook them. After some days the bodies began to float, and, when the water subsided, these were carried in every direction, till by the decay of their flesh, or the shallowness of the water, their relics were deposited, where they are now found.

The water in retiring formed many small lakes, where even large fish might live for some time. When these lakes failed, the fish failed with them. Hence we find bones of whales and other fish at distances from the sea, and perhaps from this cause many small fishbones at great elevations.

At the time of the flood the residence of Noah was at Dravira, near what is now the southernmost point of India. The ark was not launched, as vessels usually are in modern times, but waited for the water to lift it off from the stocks. The tide and rain together floated it in forty days. Its whole height from the floor timbers was thirty cubits, and half this depth was its draught of water; for we find that to be the depth, when it was stranded on the summit of Ararat. The water subsided with the same rapidity, as it rose, and in forty three days after the ark had struck, the tops of the neighbouring mountains began to be uncovered.

The theory, which has now been stated, and in the opinion of the writer proved, is very ancient. But it has come down to us in a mutilated form, as the illustrations, at first used to explain it, have been misunderstood. The Chaldeans supposed the earth to be hollow, like a boat.* A very small degree of attention will show, that they could not compare it to a boat in shape, but only in buoyancy. The Hindoo books say, that one of the forms of their god, Vishnu, or the preserver, is that of a tortoise.† Heaving his broad and convex back above the great abyss, he preserves men. The same theory was current among the ancient Hebrews. The twenty fourth Psalm, ascribed to David, begins with this opinion. "The earth is the Lord's, and the fulness thereof; the "world, and they, that dwell therein. For he hath found-"ed it upon the seas, and established it upon the floods." The same opinion is alluded to in the third verse of the hundred and fourth Psalm. It is agreed, that it was not a primary intention of the scriptures to teach men physics; but to render us happy by amending our lives. Yet the writers of that invaluable volume may be well admitted to prove the currency of opinions at the time, when they wrote; and, if the opinions are by any other evidence proved to be true, every such instance enhances the character of the book. How mankind in the infancy of society came by such a theory,

* Baillie Hist. de l'Astron. Ancienne, tom. iv, p. 366.

† Asiat. Res. vol. i, p. 16 and p. 216, 8vo edit.

before any long voyages were made, is a different question, upon which all of us shall reason in our own modes. They probably obtained it the same way, that they got the knowledge of the order of creation, and other things, inscrutable to human view. All, that the present writer has endeavored, was to restore this ancient theory to its proper form.

CHAP. IV.

Comprehending the first century after the flood.

IN consequence of the flood some geographical changes were produced, which are worthy of notice.

India was before the flood more extensive, than it has been since that event. The Carnatic, or eastern shore of the hither peninsula, extended farther into the bay of Bengal, and the island of Ceylon was attached to the main. Cape Comorin, the point now at the southern extremity of that peninsula, was before that time far within land. The continent stretched at least as far, as the equator; and the western shore, now called the coast of Malabar, comprehended the Maldivia islands, and a long chain of others, that now lie scattered in a line, parallel to that coast of the Arabian gulf, and reaching nearly to the present mouth of the Indus. A proportional change took place on the sides of Arabia and Mekran. The straight of Ormus was consequently only a part of the united stream of Euphrates and Tigris, or Pasatigris, as the united river has since been called, and the course was continued in a southeastern direction, till its conflux with the Indus, in about ten or twelve degrees of northern latitude. A part of the waters of the Ganges, from a more local operation not yet explained, but which we shall presently have occasion to mention, then and for some time afterward continued to flow into the Indus, and thus joined the Euphrates. The western branch of the Ganges left the main river somewhere between Hurduar and Delhi. All the rivers at that time were broader and shallower, than at present. The minor

branches straggled over a vast extent of country, increasing both its beauty and fertility. But the continual flux of water down the principal channel deepened the bed of it, and by consequence the surface was lowered, till the ramifications were called in to supply the body of the river. Gradually the principal river became one majestic stream, and a considerable portion of land became a desert. In this manner the western branch of the Ganges was adopted into the principal stream, and the union of that river with the Indus ceased.

Before the flood, by the same course of reasoning, which has been applied to the western part of India, the eastern peninsula was joined to that vast cluster of islands, now called the Indian Archipelago. The eastern shore of the bay of Bengal was joined to the range, now known as the Nicobar and Andaman islands. Thus the whole continent of India in each peninsula extended beyond the equator.

In the Mediterranean the changes were not less, than in Asia. The reasons were stated in the last chapter for thinking, that this sea was before the flood only a very large river. But it was a river,* exceeding any other in the whole world. The Niger, Nile, Eridanus, Danube, and Don, which are even now mighty streams, were then only branches of one still mightier, than they. The continent of Greece comprehended all the islands of the Archipelago, saving however a sufficient channel among them to convey away the water, which now stagnates, and forms the Euxine.

In Egypt was a great bay after the flood, occupying the whole of lower Egypt, and joining the Mediterranean to the Red Sea. The other changes there we shall speak more of hereafter.

* The resemblance of the names Atlas, Italy, and Ætolia implies a common origin from some common circumstance. That probably was their bordering on this great river. In Hebrew דותעלה, *Etolé*, is a great watercourse. In Mexican Atl is water.

(To be continued.)

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. III.

Aut quid Lucretii tibi prosunt carmina lecta ?
Propertius.

BEFORE commenting on the translations of "Lucretius de rerum naturâ," we cannot withhold a few remarks on the tendency of the poem. It is without the limits of these numbers to analyze any original production; but we should forfeit the virtue and purity of a christian character, were we not to call forth the *best* prejudices of our readers against the *worst* books.* The poem of Lucretius is a continued display of the atheistical tenets of Epicurus. These tenets were in a considerable degree prevalent in the times of our poet, and his philosophy seems to have passed uncensured by the ancients.

It is unnecessary to guard the learned and intelligent against a poison, which is never concealed, and which, though offered freely, is offered without argument and without persuasion. Lucretius wrote, like a man, confident of the truth of his system, and with a boldness of assertion, which seemed to arise from contempt of laborious ratiocination. They, who believe revelation upon evidence, and erect truth on the foundation of inquiry, will smile at the temerity of his assertions, and be amused with the excess of his credulity.†

The merit of his poem was allowed by the learned, while little was said either in praise or censure of his philosophy. Ovid, a contemporary, predicted the perennial glory of his

* A good antidote against the opinions of Lucretius may be found in a poem, called Anti Lucretius, by Cardinal Polignac; or the translation of the same into French by M. de Bougainville.

† It is worthy of remark, that Lucretius wrote during the intervals of an intermittent madness. Perhaps his malady was in some measure habitual. See Fabricii bib. lat. tom. 1, p. 49.

verse in language as strong, as the Roman character.* Quintilian allows him but a mixed kind of praise, and censures him for obscurity.† Virgil has been charged with copying from Lucretius not peculiar beauties only, but phrases and lines ;‡ and the believers in transmigration have been ready to think, that the soul of Lucretius had another period of improvement in the days, which Virgil survived him. Tacitus speaks of a class of men, who prefer Lucilius to Horace, and Lucretius to Virgil.§ There are few of this class in the present age ; for we delight rather to follow Æneas through his fabulous but instructive adventures, than to pursue a disciple of Epicurus through the wild and wearisome vagaries of a false and impious philosophy.

The only entire poetic version of Lucretius, with which we are acquainted, is that of Creech.‖ It is for the most part a dull and lifeless performance, seldom rising above mediocrity, and generally falling below it. He does indeed preserve a likeness of Lucretius, yet it is a clumsy statue, or an awkward daubing. But what are we to expect from such a "crabbed subject," as Lucretius has chosen ? Filled with the jargon of atomical absurdities, his poem defies the power of the English muse, and mocks the exercise of any intellect. What idea can a reader obtain from such a jumble of rhymes, as the following ?

. . . . . Nisi erit minimum parvissima quæquæ, &c.
Lib. 1. 609.¶

* Carmina sublimis tum sunt peritura Lucretî,
Exitio terras cùm dabit una dies.
Ovid. amorum.

† Macer et Lucretius legendi quidem, sed non ut phrasin, id est corpus eloquentiæ faciant ; elegantes in sua quisque materia, sed alter humilis, alter difficilis. Quint. a Rol. p. 292.

‡ Dryden's miscellanies, preface to vol. II.

§ Neminem nominabo, genus hominum signasse contentus ; qui Lucilium pro Horatio, et Lucretium pro Virgilio legunt.
Tac. de Orat.

‖ The first edition was published in 1682.

¶ Lucretius a Creech ed. 1717.

. . . . . Suppose no least, then seeds refined,
Too small for sense, nay, scarce perceived by mind,
Would still be full, still num'rous parts contain,
No end, no bound, but infinite the train;
And thus the greatest and the smallest frame
Would both be equal and their bounds the same.*

This is a fair specimen of the first book of Creech's Lucretius. The reader, who peruses it through, deserves the same kind of praise, though not in the same degree, as the laborer, who works faithfully at the machine, of whose mechanism he is ignorant.

It is but just to remark, that the example already furnished is above the usual standard of our author's metrical abilities. In those parts of the poem, which consist of the gross, and obscure, and dogmatical philosophy of Lucretius, he seldom makes poetry, that will conform to any rules of verse. But through this mist, if the reader have perseverance, he will sometimes discover a ray of imagination beaming on the translator, and transforming him into the semblance of a poet.

The following detached lines, however well they might answer for prose, would hardly be suspected for verse.

"And can with safety trust her infant buds to the mild air."

"For nature thus would want fit seeds to work upon."

"But their contexture, or their motion disagrees."

"But if men would live up to reason's rules."

"They came, and brought with them additional flame."

The reader shall now be gratified with some of Creech's merry rhymes.

"Next let's examine with a curious eye
"Anaxagoras' philosophy
"By copious Greece termed homœomery."

"Not animals alone, but heav'n, earth, seas
"Are placed in their own proper species."

"But grant the world eternal, grant it knew
"No infancy; and grant it never new."

* Compare this with the original, aided even by the labored text and learned notes of Gilbert Wakefield.

In the first book of our translator there is very little to commend. In the commencement of the second, where it would be inexcusable to translate badly, his version of a few lines may pass for tolerable poetry.

" Suave, mari magno turbantibus æquora ventis,
" E terra magnum alterius spectare laborem ;
" Non quia vexari quemquam est jucunda voluptas,
" Sed, quibus ipse malis careas, quia cernere suave est.
" Suave etiam belli certamina magna tueri
" Per campos instructa, tuâ sine parte pericli ;
" Sed nil dulcius est bene quam munita tenere
" Edita doctrina sapientum, templa serena."*

" 'Tis pleasant, when the seas are rough, to stand
" And view another's danger, safe at land ;
" Not 'cause he's troubled, but 'tis sweet to see
" Those cares and fears, from which ourselves are free.
" 'Tis also pleasant to behold from far
" How troops engage, secure ourselves from war ;
" But above all 'tis pleasantest to get
" The top of high philosophy, and sit
" On the calm, peaceful, flourishing head of it."

Our author, even in these few lines, has discovered his imbecility ; and this too when aiming to soar to the summit of philosophy. He was giddy with the prospect, and certainly never reached the intended height. He would have been far safer, if, with accustomed servility, he had followed his master rather, than attempted to soar with such feeble wings. But it is his ill fate seldom to be on the wing for three couplets, without falling into a flat, or unmeaning, or prosaic line.

* Dryden has been more successful, than Creech, in rendering these fortunate lines of Lucretius.

" 'Tis pleasant safely to behold from shore
" The rolling ship, and hear the tempest roar ;
" Not that another's pain is our delight,
" But pains unfelt produce the pleasing sight.
" 'Tis pleasant also to behold from far
" The moving legions mingled in the war ;
" But much more sweet thy lab'ring steps to guide
" To virtue's heights, with wisdom well supplied,
" And all the magazines of learning fortified."

In the fourth book Creech rises above the ordinary height of his verse; and yet the very first line is unworthy of a poet.

"I feel, I rising feel poetic heats."

Why should he interpolate this ridiculous stuff? We say interpolate, for Lucretius intimates no such rising heats.

In the description of the senses Creech has some passages with as much meaning, as those of his author, though in versification considerably inferior to the mellifluous lines of Dr. Darwin.

"Principio hoc dico, rerum simulacra vagari," &c.
Lib. iv. 728.

"First then thin images fill all the air,
"Thousands on every side, and wander there;
"These, as they meet, in various dance will twine,
"As threads of gold, or subtle spider's line;
"For they are thin, for they are subtler far,
"Than fairest things, that to the sight appear.
"These pass the limbs; no narrow pores control,
"They enter through, and strike the airy soul.
"Hence 'tis we think we see, and hence we dread
"Centaurs and Scyllas, Cerberus' monstrous head,
"And many empty shadows of the dead."

At the close of the book, which treats of the nature of love, the translation before us evinces, that this part of Lucretius, to be well interpreted, requires all the genius, and delicacy, and art of a Gifford.

We should with pleasure give credit to Creech for a happy translation in the following beautiful lines; but the two first resemble Cowley so much more, than they do Lucretius, that we are in doubt, to which of them he is indebted.

"Pars etiam glebarum ad diluviem revocatur
"Imbribus, et ripas radentia flumina rodunt."
Lib. v. 256.

"And gentle rivers too, with wanton play,
"That kiss their rocky banks, and glide away,
"Take somewhat still from the ungentle stone,
"Soften the parts, and make them like their own."
Creech.

". . . . . The stream with wanton play
"Kisses the smiling banks, and glides away."
Cowley's Davideis.

In describing the origin of music, Creech seems to have felt some of its charms, and of a sudden attuned his loose stringed lyre.

"At liquidas avium voces imitarier ore," &c.
Lib. v. 1378.

"..... The birds instructed man,
"And taught them songs, before their art began;
"And while soft evening gales blew o'er the plains,
"And shook the sounding reeds, they taught the swains;
"And thus the pipe was framed, and tuneful reed;
"And whilst the tender flocks securely feed,
"The harmless shepherds tun'd the pipes to love,
"And Amaryllis sounds in every grove."

The last line, instead of being rendered from Lucretius, is stolen from Virgil.

"Formosam resonare doces Amaryllida silvas."
Vir. Ecl. 1.

The plague of Athens, which forms an interesting and pathetic conclusion of the poem of Lucretius, Creech has translated more uniformly well, than any other part of his author. But he is charged with imitating the Bishop of Rochester on the same subject; forsaking that close adherence to the original, for which he is generally distinguished.*

We have now done with Creech, and cannot think him deserving of those commendations, which Duke and Dryden have liberally bestowed on him.† Duke was a flatterer, and Dryden wanted an apology for any seeming interference,

* See notes on the sixth book of Creech's Lucretius in the 13 vol. of the British poets by R. Anderson, M. D.

† The following gross and unqualified praise of Creech's translation of Lucretius is from the pen of Duke.

"What laurels should be thine, what praise thy due;
"What garlands, mighty poet, should be grac'd by you?
"Though deep, though wondrous deep *his* sense does flow,
"*Thy* shining style does all its riches show;
"So clear the stream, that through it we descry
"All the bright gems, that at the bottom lie."

Dryden calls our author "the ingenious and learned translator of Lucre-"tius," whose "reputation is already established in this poet."
Miscel. v. ii. pref.

as a translator. Creech demands the praise of having labored his version faithfully. His work evinces industry and toil; but his materials were hard, and difficult to mould, and after he had obtained a form, he imagined, that his labor was ended; for he knew not the art of polishing.

Evelyn translated the first book of Lucretius, accompanied with an essay upon it; and his version was published in 1656. Evelyn was a man of considerable celebrity for the variety of his literature.* Having never seen his version, we can collect its merit only from the testimony of others.†

Dryden, who left few of the ancient poets untouched, and never disgraced what he handled, has rendered some parts of Lucretius in a manner very different from the style of Creech.‡ He does not profess to have given a literal version of these fragments of his author; for it was his avowed design "to make him as pleasant, as he could." Some of Dryden's versions of the ancients might rather be termed imitations;§ but the portions, he has drawn from Lucretius, may with greater justice be denominated paraphrase.

The following example will show the vivacity of Dryden's manner.

"Cerberus et Furiæ jam vero," &c.
Lib. iii, 1024.

"As for the dog, the furies, and their snakes,
"The gloomy caverns, and the burning lakes,
"And

* John Evelyn was a gentleman of as universal knowledge, as any of his time. He was particularly skilled in gardening, painting, engraving, architecture, and medals, on all which he has published treatises. Grainger Biog. hist. For a list of his work, see Wood's Athen. Oxon.

† "Lucretius like a fort did stand
"Untouched, till your victorious hand
"Did from his head this garland bear,
"Which now upon your own you wear."
Waller.

‡ See Dryden's Miscel. v. 2.

§ There are many examples of this in his miscellanies, particularly the Idyllia of Theocritus, in one of which he makes Chloris say,

"I'll die as pure, as Queen Elizabeth;"

which, as a translation, is absurd.

" And all the vain, infernal trumpery,
" They neither are, nor were, nor e'er can be;
" But here on earth the guilty have in view
" The mighty pains, to mighty mischiefs due,
" Rocks, prisons, poisons, the Tarpeian rock,
" Stripes, hangmen, pitch, and suffocating smoak.*

We are by no means disposed to apologize for Dryden in selecting for translation the close of Lucretius' fourth book. He offered none himself, which he expected would be received. He must have the credit however of rendering it into good poetry, and imparting to those passages, which are in themselves decent, a high degree of delicacy, and taste, and feeling.

There was an edition of Lucretius published in 1743, in two vol. 8vo, with a free, prose, english version.† Such a version may answer to communicate the meaning of the abstruse parts of Lucretius; but to those portions, where his imagination takes wing, or where he exercises his happy powers of description, we should no doubt apply the words of Roscommon;

" Degrading prose explains his meaning ill,
" And shows the stuff, but not the workman's skill."

In the first edition of Drake's literary hours we find several specimens from a translation of Lucretius by Mr. Good of London.‡ The specimens are taken from those parts of the poem, which are most embellished with imagery. The monthly reviewers were of opinion, that his examples should have been drawn from the more abstruse parts of Lucretius. In his second edition Mr. Drake professes to comply with this suggestion. But does he exhibit his translator's skill in rendering the deluded reasoning of the atomist, the presumptuous defence of idleness in the gods, the profane sophistry of a believer in a selfcreated, selfgrowing, animal, and mate-

* Compare Creech Book 3 line 1015.

† See Biog. Clas. v. i, p. 182.

‡ In the year 1800 Mr. Good's translation of Lucretius was finished. See Drake's literary hours, 2d edit. We have seen no account of the publication of his version.

rial world? Instead of this, he furnishes from the close of the fifth book those lines, where the poet so happily expatiates on the origin and progress of the arts; one of the most beautifully descriptive passages in the work of Lucretius; and this he contrasts with the admirable, yet awful and moving episode, which describes the plague of Athens. The quotation, which seems best to comport with his design, is that, in which the contradictory absurdities of Pyrrhonism are boldly denounced. Yet this is rather satyrical, than abstruse, and overthrows by ridicule what does not deserve to be controverted with argument.

Without questioning the judgment or liberality of Mr. Drake, we shall here furnish a part of his selection from the conclusion of the fifth book. This will exhibit Mr. Good in his best dress.

"At specimen sationis," &c. Lib. v, 1360.

"But nature's self the race of man first taught
"To sow, to graft; for acorns ripe they saw,
"And purple berries, shattered from the trees,
"Soon yield a lineage, like the trees themselves.
"Whence learn'd they, curious, through the stem mature
"To thrust the tender slip, and o'er the soil
"Plant the fresh shoots, that first disorder'd sprang.
"Then too new cultures tried they, and with joy
"Mark'd the boon, earth, by ceaseless care caress'd,
"Each vagrant fruitage sweeten, and enlarge.
"So loftier still and loftier, up the hills
"Drove they the woodlands daily, broadening thus
"The cultur'd landscape, that the sight might trace
"Meads, cornfields, rivers, lakes, and vineyards gay,
"O'er hills and mountains thrown; while wound below
"The purple scene of olives; as ourselves
"Still o'er the grounds mark every graceful hue,
"Where blooms the dulcet apple, and around
"Trees of like lustre spread their loaded arms.
"And from the liquid warblings of the birds
"Learn'd they their first rude notes, ere music yet
"To the rapt ear had tun'd the measur'd verse;
"And zephyr, whispering through the hollow reeds,
"Taught the first swains the hollow reeds to sound;
"Whence 'woke they soon those tender, trembling tones,

" Which the sweet pipe, when by the fingers prest,
" Pours o'er the hills, the vales, and woodlands wild,
" Haunts of lone shepherds and the rural gods.
" So growing time points ceaseless something new,
" And human skill evolves it into day."

We have now given an account of the efforts, which some of the admirers of Lucretius have made to render this author interesting to the English scholar.* It is much to be doubted, whether any entire and yet just version can be rendered so interesting from vivacity of manner and beauty of diction, as to secure general perusal.

There are parts of Lucretius, which vie with the numbers of the best bards in the best days of Rome. But a didactic poem, founded on the reveries of Democritus and Epicurus, must be generally dull, oftentimes obscure, and sometimes very doubtful in the sense, if not unintelligible. It seems to have been a favorite employment of some men to enter the lists in favor of Lucretius. They represent him no less pure in morals, and captivating in manner, than Homer, and Virgil, and Ovid.† But Dryden allows, that the " barren- " ness of his subject constrains the quickness of his fancy."‡

It is impossible to gloss over the morals of Lucretius, and make them palatable to the virtuous and the wise. And it is equally fallacious and untrue, that his daring scepticism is harmless, and in no danger of extending to any, but the worshipers of the gods of Rome. The death of this philosopher and distinguished poet is worthy the impiety of his doctrines.§

* Lucretius has passed through various editions; the best of which are the first edition by Creech, Havercamp's, and Wakefield's editions. Wakefield's Lucretius abounds in critical notes, and is commended for its accuracy by Heyne, Harle, and Eichstadt. It is a very scarce book; a great part of the sheets having been consumed, before they were published. Eichstadt is publishing an edition, in which he promises to preserve the notes of Wakefield entire. † See Drake's lit. hours, vol. I.

‡ It was Dryden's opinion, that he would have been every where pleasing, if he had been as anxious to delight, as to instruct in his philosophy.

§ Lucretius terminated his existence with his own hand. The same is true of Creech, his translator.

ORIGINAL LETTER.

THE following original letter from Dr. Price to his correspondent, the late PRESIDENT WILLARD, will we doubt not be gratifying to our readers. It evinces the interest, he is known to have felt in our affairs, that love of learning and science, which has no regard to country, and that benevolence of heart, which embraces all the wise and good. The correspondence of men, eminent for virtue and literature, is always acceptable. Dr. Price is well known, as a writer; and was beloved by all, who enjoyed his personal acquaintance. He was a man of genuine benevolence and fellow feeling; and, though he had his faults, they seemed to result from a heart, overflowing with love to mankind. Thus,

"E'en his failings lean'd to virtue's side."

Newington Green, July 21, 1781.

DEAR SIR,

I THINK myself much honored by the favor of your letter, dated the 28th of February last, which I received about a month ago. I am made very happy by the information, it contains, that in the midst of war, and the most important struggle, that a people were ever engaged in, a new academy for promoting arts and sciences has been established at Boston. In compliance with your desire I have communicated the incorporating act and list of members to the president and secretaries of the Royal Society, attended with a letter of my own, stating the contents of your letter to me, and the hopes, which the American academy entertain, that the Royal society, governed by the neutrality of philosophy, will favor it with its encouragement. I do not yet know certainly what notice will be taken of these communications. The reply, that has been reported to me from the president, is, that it has not been customary to lay before the Royal society notices of the institution of any societies whatever.

I am obliged to be cautious in communicating the inaugural oration of your honorable and worthy president on ac-

count of some political passages in it. For my own part, I approve and admire these passages; and I request the favor of you to deliver my best respects to the author.

I have delivered your letters to Dr. Morell and Mr. Maskelyne. I have likewise got a friend to communicate to the society of arts and commerce the copy of the incorporating act, which you intended for them.

I am at present very busy in preparing for the press a fourth edition of my treatise on life annuities and reversionary payments. I shall enlarge it to two volumes, and when out of the press, which I am afraid will not be till the beginning of next summer, I shall endeavor to get it conveyed to you, in hopes of the honor of its being accepted, as a testimony of my respect for the American academy. This work having been of some use, I am anxious about making it as complete, as possible. With this view I am collecting all the observations, I can get, on population, the increase of mankind, and the duration of human life in different situations.

All, that can be worth communicating to you in the philosophical and astronomical way, is published in the numbers of the philosophical transactions of the Royal society, which come out every half year. What has lately most engaged attention is the new star, discovered near Auriga by Mr. Herschel, a gentleman at Bath, who has for some time been very curious and diligent in watching the heavens. This star was at first taken for a comet; and the astronomer royal once expected, that it would have passed over the disk of the sun at the beginning of last month. But he has since told me, that it is doubted, whether it may not be a planet, never before discovered, moving at a much greater distance from the sun, than Saturn. It has for some time been hidden by the sun's rays. Should it appear again, something more certain will probably be determined concerning it.

Dr. Priestly never went farther in his history of philosophy, than electricity and optics. He has been for some time wholly employed in making experiments on the different sorts of air. In this branch of philosophy he has made several

very important discoveries, an account of which he has given in five octavo volumes, the last published this summer. One of the most important facts, which he has discovered, is the effect of vegetation, aided by the action, not of *heat*, but of *light*, in purifying, preserving, and restoring common air, constantly injured and diminished by the breathing of animals, the burning of fires, putrefaction, and other causes. In the day time, and particularly in sunshine, the purest kind of air is emitted by the leaves of trees and all vegetables; and this emission is more or less copious in proportion to the vigor of the vegetation, and the force of the sun's light. In the night and in the dark it ceases entirely. Dr. Priestly is going on with these experiments, and very probably another volume will be published in a little time.

If you think, that my best respects and wishes will be acceptable to the members of your academy, I beg you would deliver them. No one can observe with a more earnest attention, than I do, all, that now passes in America.

With much gratitude and the greatest regard I am, Sir,

your most obedient

and humble servant,

RICHARD PRICE.

P. S. Deliver my very respectful compliments to the venerable Dr. Chauncey. Dr. Winthrop *was* my correspondent. With pain I reflect, that he is no more in this world to promote virtue, liberty, and science. But we are all following him. God grant, that we may leave the world wiser and better for us.

CHARACTER OF WASHINGTON.

THE readers of the Miscellany will not be displeased with the following concise character of the man, whose name they revere. Should the subject be considered hackneyed, let it be recollected, that it ought never to die, and that few compositions in the style of a "character" of this great and good man have ever been published.

WASHINGTON was a perfect example; his character has no parallel. Modern names are diminished before him, and antiquity is rivalled. A general, statesman, magistrate, and citizen, his duties were arduous and manifold, and he sustained them without effort.

Guiding the policy of the cabinet with his intellectual, and wielding the sword of battle with his physical strength, he confounded the arts, and defeated the arms of his enemies. He commanded the hearts of his soldiers and the resources of his countrymen; and *his* wishes were immediately followed by *their* exertions. His firmness was so undaunted, his submission to congress so meekly authoritative, his decision so moderately determined, and his exploits so prudently harrassing, that, in every vicissitude of war, his friends were overruled, and his foes overborne by his preeminence. Rising far above common conception, his actions were heroic, his virtues sublime. No difficulty reached him, that he did not surmount, and no passion assailed him, that he did not overcome. Malignity has accused him of cruelty and indifference, but his tears on the death of André, and the effusion of his country's gratitude have completely controlled the poison of the imputation.

No ignoble desires for arbitrary sway were produced by his universal popularity, for his magnanimity was more exalted, than his courage. The vile, who believed him capable of treachery, were mortified, and the weak, who mistrusted human fortitude, were astonished at his noble resignation of power.

As the absence of the law of gravitation would involve our system in original chaos, so at the retirement of Washington the union assumed the aspect of convulsive dissolution. He appeared again, and order assumed her operation. Opposition was silenced at the mention of his name, and rebellion retired to her den. So controlling was his influence, that party breathed only to expire. So patriotic were his motives, that there existed no envy, however malignant, that ever disputed his integrity, and no corruption, however hardened, that did not tremble at his frown. The powers of his authority seemed his natural habiliments, yet his obedience, as a citizen, was a pattern for emulation. The relative duties he observed with religious attention, and his shining talents in public were equalled only by his philosophy in domestic life.

In Washington there was an aggregate of excellence rather, than any glaring peculiarity. Without those flashings of genius, which serve only to dazzle the understanding, the steady light of his intellect concentrated its rays to guide the progress of America to liberty and to fame. He was one of those few characters, which are formed by God for conducting great events. An epoch in history will accompany the life of Washington. A warlike nation humbled by the struggles of a peaceful one, a government erected by social compact, and a people flourishing under the mild influence of those institutions, which they themselves had consolidated; these are the grand concomitants, with which the name of Washington will be adorned for the imitation of posterity.

TRIBUTE.

OBSERVATIONS TENDING TO SHOW THE INEFFICACY OF LAWS, DESIGNED TO REGULATE THE INTEREST OF MONEY.

THE consideration of every subject, relating to man in his civil connexion, ought to be interesting, if not entertaining. To investigate therefore the principles, on which laws, regulating the interest of money, are founded, and as far, as possible, ascertain the benefit or disadvantage of such laws to society, may not be useless. A belief, that they are disadvantageous; that they check in a degree that spirit of enterprise, which so justly distinguishes the inhabitants of many parts of our republic; and that they tend, as here established, to weaken the obligation of an oath, has induced us to give them a cursory examination. Though we may be superficial and indistinct, our readers will suggest for us an excuse, when they reflect, that this subject is as abstruse and difficult of elucidation, as many of those, an adequate knowledge of which confessedly requires the uninterrupted and patient attention of years.

To restrain those passions, which in their operation would produce evils in society, seems to have been the object of legislators of every age. Among these passions avarice has appeared to them one of ths most conspicuous. Speculating on the nature, and tracing the history of man, they have been induced to consider the desire of wealth in every degree, when under no legal restraint, as the cause of extortion. Imagination then draws her picture. The poor are seen falling by the oppression of the rich; widows and orphans are at the mercy of brokers and scriveners. These alarming evils can be prevented only by seizing the instrument, with which they are effected; and laws are made to fix the uniform price of money, whose natural value must ever fluctuate with circumstances. This principle appears ever to have operated,

and therefore in all nations, which have so far progressed in civilization, as to make the precious metals the measure of the value of every other commodity, we find laws regulating the value of these metals in use; and settlingthe price, which one man shall give another for the possession of any portion of them for any certain time.

Do such laws effect the design, for which they are enacted, to defend the poor against the oppressive extortion of the rich? If they do not, it may be safely affirmed, that they are disadvantageous to society; for it is a political maxim well established, that it is better to have no law, than one, which cannot be executed.

To determine this question it is requisite to examine the relation subsisting between the medium of exchange, which universal consent has established, as a measure of the value of all things, and the things themselves.

Originally there was no particular standard, by which to compare the value of various commodities among different nations. In many instances no such standard existed among individuals of the same nation. Each man according to his taste and judgment would give the fruits of his labor, above what he could consume, for so much of the labor of another, as his necessities required. This method of exchange was found so inconvenient, that men were not only prevented from engaging in commercial enterprizes, but could with difficulty acquire so much of each other's labor, as permitted them to live in a state, different from that of mere disconnected individuals. Necessity however, the parent of invention, at last adopted a medium of exchange, by which the individuals of different nations as well, as those of the same, could easily measure the value of the productions of their various countries. This medium of the exchangeable value of all things is the precious metals, principally gold and silver. The use of them, as such a medium, has been established by universal consent, not because they possess an invariable value at different times, but because they are less

perishable, and can be applied to ascertain the worth of any commodity more easily, than any other substance.

Though a superficial examination might cause an opinion, that a given portion of the precious metals always possesses the same value; yet further reflection must evince, that it is erroneous. Nothing is of the same value so constantly, as the labor of man. As much of it, as will suffice for his subsistence for a given period, must really at all times and places be to him of equal worth. His support however for a given time may require from various circumstances more labor at one period, than at another. Hence though the real value will always be the same, the exchangeable value, or the quantity of labor, which one man must give for an equal quantity of the labor of another, will vary at different times. Hence also it results, that any portion of labor will purchase more money at one time, than at another. If then these principles be correct, the value of money must vary, and at some periods command a greater, at others a less quantity of labor, and consequently is unequally valuable to the possessor at different times. When therefore it requires a greater portion of the precious metals to procure a less quantity of labor, the rate of interest will be high, as there will necessarily be an increased demand for them; when a less quantity of money will command a greater portion of labor, the rate of interest will be low. Different circumstances, as the absolute wants, or fancied necessities of mankind, are constantly varying the relative value of money to labor. Are laws then, which fix an uniform price for the use of a thing, perpetually varying in value, susceptible of execution? We hesitate not to answer in the negative. As proof we shall presently adduce the practice of this and other countries.

Men are not contented with mere subsistence. They extend their views to the acquisition of more property, than is sufficient for their necessities. Proportional to the ardor and perseverance, which they manifest in pursuit of it, they are distinguished by a spirit of enterprize and industry. The more or less prevalent this spirit is, the greater or less will be

the market price of produce, the profits of stock, and rent. These establish the rate of interest notwithstanding laws. The idea may be illustrated in few words.

Individual as well, as national wealth is constantly varying. When agriculture and commerce flourish, the market price of commodities will increase; rent will be enhanced, and therefore the demand for money be proportional, or the value of it greater, compared with that of other things. Lenders will consequently decrease, and borrowers increase, as it is now the medium of greater advantage, than at former periods. Laws may here limit interest; but a man of enterprize will borrow at a rate, greatly exceeding that, prescribed by law, if he have a reasonable prospect of remuneration in the profit of his occupation. No person will lend under the market price, as it is giving away profits, virtually in his possession. The legal however is less, than the market price; consequently lenders, for exposing themselves to the law, will be indemnified in the premium, they receive. Hence then it follows, that such laws are a cause of extortion; for, according to Montesquieu, "when excessively good, "they produce excessive evil." Instead therefore of the rate of interest being fixed by avarice without law, it would generally be proportional to rent, the profits of stock, and price of produce.

If law regulate interest, it ought to make provision for the disadvantage of a present loan, and the hazard of its loss entirely; otherwise it will have no operation, or operate unequally. The disadvantage of a present loan and the hazard of its ultimate loss depend on situation and circumstance. Hence as a law cannot be suited to their constant variation, unknown till actual existence, it is impossible, that it should operate, or operate justly and equally. What is the declaration of the practice of this country, relative to laws, fixing the rate of interest? Every day witnesses the violation of them, and the violation of them too with impunity. They are no otherwise regarded, than as a cause for exercising ingenuity in the evasion of them. The relation between the

precious metals and labor, the profits of stock, the market price of produce, and rent, is such, resulting from a particular state of society, that the natural rate of interest is higher, than the legal. The consequence is, that money commands nearly its market price, even in direct violation of law. Indeed it is vain to attempt the execution of any law concerning property against the determined resolution of almost the whole monied part of a community. In England however the natural rate of interest is lower, than the legal. Money is therefore every day loaned for less, than the legal rate of interest. Here there can be no temptation to violate the law; for a violation of it would almost ever include a moral certainty of the ultimate loss of the capital loaned, from the uncertain security, which must be taken to obtain a rate of interest, exceeding the legal. "No law," says Smith, "can reduce the common rate of interest below the ordinary market rate at the time, when the law is made. Notwithstanding the edict of 1766, by which the French king attempted to reduce the rate of interest from five to four per cent. money continued to be lent in France at five per cent. the law being evaded in several different ways."

Beside the relation of value between the precious metals and labor, and that no statute incapable of execution should ever be enacted, another reason against the limitation of interest by law is, that such limitation is unfavorable to commercial enterprize. The more trade is restricted by municipal regulation, the less active will it be. Commercial speculations frequently require unexpected capitals. To carry them into effect a merchant is frequently obliged suddenly to borrow to the amount of his credit. When the legal rate of interest is lower, than the natural rate, he cannot borrow for the legal. There is an attempt in some way to evade the law, and the violation of the spirit, if not the letter of it, is the consequence.

A system of reasoning, which would show the necessity of establishing the rate of interest by laws, would equally extend to limiting the price of many other things. Money, be-

ing the medium of exchange, is valuable only, as it procures means of preserving life; and therefore is intrinsically less valuable, than the articles, it purchases. Why then ought not the price of every species of produce to be limited, to protect the buyer from extortion? Why not fix the wages of labor, lest the laborer should obtain an unreasonable price? Why not establish the profit of trade, to guard individuals against unreasonable demands for necessary articles of consumption? These things might as justly be an object of legislation, as money. But the price of them cannot be regulated by law. It depends on their relative value, which is constantly varying, from circumstances beyond the reach of human sagacity.

Having shown from the relation of value between the precious metals and labor the impracticability of fixing the rate of interest by laws, which will be observed, we shall now advert to the principal argument in favor of them.

The great objection against leaving money to command its own price, or regulate itself, is, that the rich would destroy the poor by extorting from them exorbitant interest. This anxiety of legislators, to protect the poor from the contemplated oppression of the rich, is a beautiful trait in human character. But does it cause the latter to loan to the former at the legal rate, when this is less, than the market price? We need not repeat the constant practice of this country. No person will part with his money for a less compensation, deducting trouble and hazard of loss, than the neat profit, he can derive from employing it in some kind of speculation. The value of the precious metals, being dependent on that of other things, is not the same at different places at the same time. A person therefore will not borrow at one place, and give a premium of twelve per cent. when at another he can hire for an interest of six per cent. He will borrow, where the rate of interest is lowest. As however the market price of money is higher, than the legal, comparatively few persons will lend at the latter rate. The consequence is, that lenders endeavor to indemnify themselves as

well against the possible consequences of a breach of the law, as for the use of the money. An act therefore, designed to restrain usury, instead of preventing it, seems to enhance the rate of interest, which the poor are obliged to give for the use of the precious metals.

Hence then we may infer, that laws, establishing the rate of interest below the market price, will be violated; that, as money will command its own price notwithstanding laws, the poor can borrow as advantageously without them, as where they exist; and therefore, according to the maxim, we have mentioned, that such laws are prejudicial to society.

Still other and greater evils may result from the law relative to interest, as established in this Commonwealth. Human nature is distinguished for vice, weakness, and imperfection. Perhaps it is here less imperfect, less characterized for vice, than in other countries. Let passion however prompt an unprincipled debtor to deprive his creditor of a just debt, by taking advantage of the law against usury, which he himself agreed to violate; what is the consequence? He is allowed to exonerate himself by his oath, unless prevented by the oath of his creditor. From the strong attachment to wealth, almost universally existing in the human breast, what temptation is here for the violation of truth, to prevent the loss of property? Ingenuity will easily silence the monitions of conscience. It is conclusive evidence against the expediency of a law, that it may even remotely tend to weaken the obligation of an oath. A sacred regard to this is the grand pillar of civil society. Eradicate from the mind its importance, and all security for life and property is destroyed. Ought not then such a law, though it tend only by remote possibility to the violation of the truth, sanctioned by an appeal to Deity, to be a subject of legislative revision? The time may arrive, when the gradual progress of experience, not a vain, illusive, or visionary philosophy, shall induce an alteration, if not a repeal of the law concerning interest, as established in this state; when the mind, uninfluenced by the antiquity of laws respecting interest, shall be convinced,

that society suffers greater evil by fixing the value of the use of the precious metals, than it would by permitting them to command their own price, regulated by the price of other commodities.

A BRIEF CHARACTER OF THE LOW COUNTRIES UNDER THE STATES;

Being three weeks' observations of the virtues and vices of the inhabitants.

[Concluded from page 27.]

SOLOMON tells of four things, that are small and full of wisdom; the pismire, the grasshopper, the coney, and the spider.

For Providence they are the pismires of the world, and, having nothing, but what grass affords them, are yet, for almost all provisions, the storehouse of whole christendom. What is it, which there may not be found in plenty, they making by their industry all the fruits of the vast earth their own? What land can boast a privilege, that they do not partake of? They have not of their own enough materials to compile one ship; yet how many nations do they furnish? The remoter angles of the world do by their pains deliver them their sweets; and, being of themselves in want, their diligence hath made them both Indies nearer home.

They are frugal to the saving of eggshells, and maintain it for a maxim, that a thing lasts longer mended, than new.

Their cities are their molehills; their schutes and flyboats creep and return with their store for winter. Every one is busy, and carries his grain, as if every city were a several hive, and the bees not permitting a drone to inhabit; [illegible]idle persons must find some other mansion. And lest necessity bereave men of means to set them on work, there are public

banks, that, without use, lend upon pawns to all poor, that want.

There is a season, when the pismires fly; and so each summer they likewise swarm abroad with their armies.

The ant, says one, is a wise creature, but a shrewd thing in garden or orchard. And truly so they are; for they look upon others too little, and upon themselves too much; and wheresoever they light in a pleasant or rich soil, like suckers and lower plants, they rob from the root of that tree, which gives them shade and protection; so their wisdom is not indeed heroic, or numinal, as courting an universal good; but rather narrow and restricted, as being a wisdom but for themselves; which, to speak plainly, is descending into craft, and is but the sinister part of that, which is really noble and celestial. Nay in all they hold so true a proportion with the emmet, as you shall not find they want so much, as the sting.

For dwelling in rocks they are conies; and, while the Spanish tumbler plays about them, they rest secure in their own inaccessible berries. Where have you under heaven such impregnable fortifications; where art beautifies nature, and nature makes art invincible? Herein indeed they differ; the conies find rocks, and they make them; and, as they would invert the miracle of Moses, they raise them in the bosom of the waves; where within these twenty years ships furrowed in the pathless ocean, the peaceful plough now embowels the fertile earth, which at night is carried home to the fairest mansions in Holland.

Every town hath his garrison; and the keys of the gates in the night time are not trusted but in the state house. From these holds they bolt abroad for provisions, and then return to their fastnesses replenished.

For war they are grasshoppers, and without a king go forth in bands to conquer kings. They have not only defended themselves at their own home, but braved the Spaniard at his. The Indian mastiff never was more fierce against the angry lion, nor can cock, in his crowing valour, become more prodigal of his blood, than they.

There hardly is upon earth such a school of martial discipline. 'Tis the christian world's academy for arms, whither all the neighbour nations resort to be instructed; where they may observe how unresistible a blow many small grains of powder will make, being heaped together, which yet, if you separate, can do nothing, but sparkle, and die.

Their recreation is the practice of arms; and they learn to be soldiers sooner, than men. Nay, as if they placed a religion in arms, every Sunday is concluded with the trained bands marching through their cities.

For industry they are spiders; and are in the palaces of kings. Of old they were the guard of the person of the Roman Emperor, and by the Romans themselves declared to be their friends and companions. There is none have the like intelligence. Their merchants are at this day the greatest of the universe. What nation is it, where they have not insinuated? Nay, which they have not almost anatomized; and even discovered the very intrinsic veins on't?

Even among us they shame us with their industry, which makes them seem, as if they had a faculty from the world's creation out of water to make dry land appear. They win our drowned grounds, which we cannot recover, and chase back Neptune to his own old banks.

All, that they do, is by such labor, as it seems extracted out of their own bowels; and in their wary thrift they hang by such a slender sustentation of life, that one would think their own weight should be enough to crack it.

Want of idleness keeps them from want; and 'tis their diligence makes them rich. A fruitful soil increaseth the harvest; a plentiful sun augmenteth the store; and seasonable showers drop fatness on the crop, we reap; but no rain fructifies more, than the dew of sweat.

You would think, being with them, you were in old Israel, for you find not a beggar among them. Nor are they mindful of their own alone, but strangers also partake of their care and bounty. If they will depart, they have money for their convoy. If they stay, they have work provided. If

unable, they find a hospital. Their providence extends even from the prince to the catching of flies; and, lest you lose an afternoon by fruitless mourning, by two of the clock all burials must end; wherein, to prevent the waste of ground, they pile coffin upon coffin, till the sepulchre be full.

In all their manufactures they hold a truth and constancy; for they are, as fruit from trees, the same every year, that they are at first; not apples one year, and crabs the next, and so forever after. In the sale of these they are also at a word; they will gain rather, than exact; and have not that way, whereby our citizens abuse the wise, and cozen the ignorant; and, by their infinite overasking for commodities, proclaim to the world, that they would cheat all, if it were in their power.

The deprivation of manners they punish with contempt; but the defects of nature they favor with charity. Even their Bedlam is a place so curious, that a lord might live in it. Their hospital might lodge a lady. So that safely you may conclude, among them even poverty and madness do both inhabit handsomely. And though vice makes every thing turn sordid, yet the state will have the very correction of it to be neat; as if they would show, that though obedience fail, yet government must be still itself, and decent. To prove this they, that do but view their bridewell, will think it may receive a gentleman, though a gallant. And so their prison a wealthy citizen. But for the poor it is his best policy to be laid there; for he, that cast him in, must maintain him.

Their language, though it differ from the higher Germany, yet hath it the same ground, and is as old, as Babel; and albeit harsh, yet so lofty and full of tongue, as made Goropius Becanus maintain it for the speech of Adam in Paradise. And surely, if there were not other reasons against it, the significancy of the ancient Teutonic might carry it from the primest dialect. Stevin of Bruges reckons up 2170 monosyllables, which being compounded, how richly do they grace a tongue? A tongue, that for the general profession is extended farther, than any, that I know. You may hear in

what honorable terms Tacitus mentions them, where, speaking of the several people of Germany, he says, "omnium "harum gentium virtute præcipui Batavi. Nam nec tributis contemnuntur, nec publicanus atterit; exempti oneribus et collationibus, et tantùm in usum præliorum sepositi, velut tela atque arma bellis reservantur." Of all these nations the principal in valiant virtue are the Batavians; for neither are they become despicable by paying of tribute, nor oppressed too much by the farmer of public revenues; but, free from taxes and contributions of servility, they are specially set apart for the fight, as armor and weapons only reserved for war.

All this even to this day they seem to make good. For of all the world they are the people, that thrive, and grow rich by war, like the *Porepisce*, that plays in the storm, but at other times keeps sober under water.

War, which is the world's ruin, and ravins upon the beauty of all, is to them prosperity and ditation. And surely the reason of this is their strength in shipping, the open sea, their many fortified towns, and the country, by reason of its lowness and irriguation, becoming unpassable for an army, when winter approaches. Otherwise it is hardly possible, that so small a portion of mankind should brave the most potent monarch in christendom, who in his own hands holds the mines of the war's sinews, money; and hath now got a command so wide, that out of his dominions the sun can neither rise nor set.

The whole seventeen provinces are not above a thousand English miles in circuit, and in the state's hands there is not seven of those; yet have they in the field sometimes 60,000 soldiers beside those, which they always keep in garrison, which cannot be but a considerable number, nearly 30,000 more. There being in the whole countries above two hundred walled towns and cities; so that, if they have people for the war, one would wonder, where they should get money to pay them, they being, when they have an army in the field, at a thousand pounds a day charge extraordinary.

To maintain this their excise is an unwasted mine, which, with the infiniteness of their traffic, and their united industry, is by every part of the world in something or other contributed to.

The sea yields them, by two sorts of fish only, herring and cod, sixty thousand pounds per annum; for which they go out sometimes seven or eight hundred boats at once, and for greater ships they are able to set out double the number.

Their merchandise amounted in Guicciardine's time to fourteen millions per annum; whereas England, which is in compass almost as large again, and hath the ocean, as a ring about her, made not above six millions yearly; so sedulous are these bees to labor, and enrich their hive.

As they on the sea, so the women are busy on land in weaving of nets, and helping to add to the heap. And, though a husband's long absence might tempt them to lascivious ways; yet they hate adultery, and are resolute in matrimonial chastity. I do not remember, that ever I read in story of any great lady of that nation, that hath been taxed with looseness.

It is idleness, that is cupid's nurse; but business breaks his bow, and makes his arrows useless.

They are both merchants and farmers; and there act parts, which men can but discharge with us. As if they would show, that the soul is masculine in all, and not varied into weaker sexes, as are the bodies, that they wear about them.

Whether this be from the nature of their country, in which; if they be not laborious, they cannot live; or from an innate genius of the people by a superior providence adapted to them of such a situation; from their own inclination addicted to parsimony; from custom in their way of breeding; from any transcendency of active parts more, than other nations; or from being in their country like people in a city besieged, whereby their own virtues do more compact and fortifie, I will not determine. But certainly in general they are the most painful and diligent people on earth; and of all

others the most truly of Vespasian's opinion, to think, that "ex re qualibet bonus odor lucri." Be it raised from what it will, the smell of gain is pleasant.

Yet they are in some sort gods, for they set bounds to the sea, and when they list let it pass them.

Even their dwelling is a miracle; they live lower, than the fishes, in the very lap of the floods; and, incircled in their watery arms, they are the Israelites passing through the Red Sea. The waters wall them in, and, if they set ope their sluices, shall drown up their enemies.

They have struggled long with Spain's Pharaoh, and they have at length inforced him to let them go. They are a Gideon's army upon the march again. They are the Indian rat, knawing the bowels of the Spanish crocodile, to which they got when he gaped to swallow them. They are a serpent wreathed about the legs of that elephant. They are the little sword fish pricking the belly of the whale. They are the wane of that empire, which increased in Isabella, and in Charles V was full.

They are a glass, wherein kings may see, that, though they be sovereign over lives and goods, yet, when they usurp upon God's part, and will be kings over conscience too, they are sometimes punished with loss of that, which lawfully is their own. That religion too fiercely urged is to stretch a thing, till it not only jars, but cracks; and in the breaking whips perhaps the strainer's eye out.

That an extreme taxation is to take away the honey, while the bees keep the hive; whereas he, that would take that, should first either burn them, or drive them out. That tyrants in their government are the greatest traitors to their own estates. That a desire of being too absolute is to walk upon pinacles and the tops of pyramids, where not only the footing is full of hazards, but even the sharpness of that, they tread on, may run into their foot, and wound them. That too much to regrate on the patience of but tickle subjects is to press a thorn. That nothing makes a more desperate rebel, than a prerogative inforced too far.

That liberty in man is, as the skin to the body, not to be put off but together with life. That they, which will command more, than they ought, shall not at last command so much, as is fit.

That moderate princes sit faster in their regalities, than such, as being but men would yet have their power over their subjects, as the gods, unlimited. That oppression is an iron heat, till it burns the hand. That to debar some states of ancient privileges is for a falcon to undertake to beat a flock of wild geese out of the fens. That to go about to compel a sullen reason to a wilful peremptoriness is so long to beat a chained mastiff into the kennel, till he turns, and flies at your throat. That unjust policy is to shoot, as they did at Ostend, into the mouth of a charged cannon, to have two bullets returned for one. That he doth but endanger himself, that riding with too weak a bit provokes a headstrong horse with a spur. That it is safer to meet a valiant man weaponless, than almost a coward in armor. That even a weak cause with a strong castle will boil salt blood to a rebellious itch. That it is better keeping a crasie body in an equal temper, than to anger humors by too sharp a physic.

That admonitions from a dying man are too serious to be neglected. That there is nothing certain, that is not impossible. That a cobler of Flushing was one of the greatest enemies, that the king of Spain ever had.

To conclude; the country itself is a moted castle, keeping a garnish of the richest jewels of the world in it, the queen of Bohemia and her princely children.

The people in it are Jews of the New Testament, that have exchanged nothing but the law for the gospel; and this they profess rather, than practise. Together, a man of war riding at anchor in the downs of Germany.

For foreign princes to help them is wise selfpolicy; when they have made them able to defend themselves against Spain, they are at the pale; if they enable them to offend others, they go beyond it.

For questionless, were this thorn out of the Spaniard's

side, he might be feared too soon to grasp his long intended monarchy. And were the Spaniard but possessed lord of the low countries, or had the States but the wealth and power of Spain, the rest of Europe might be like people at sea in a ship on fire, that could only choose, whether they would drown, or burn.

Now their war is the peace of their neighbours; so Rome, when busied in her civil broils, the Parthians lived at rest; but those concluded once by Cæsar, next are they designed for conquest.

If any man wonder at these contraries, let him look in his own body for so many several humors, in his brain for as many different fancies, in his own heart for as various passions; and from all these he may learn, that there is not in all the world such another beast, as MAN.

THEY, who have not an inveterate aversion to all extracts, will not be displeased with another essay from the works of the ingenious JEREMY COLLIER. He knew so much of the human heart, and attacked vice with so much ingenuity, and courage, and success, that he deserves still to be read and remembered.

ENVY.

ENVY is a displeasure for some supposed advantage in another. The object of this passion is something desirable; and though excellency, precisely considered, cannot occasion dislike; yet excellency, misplaced, may. The envious believes himself eclipsed by the lustre of his neighbour. That, which is good in itself, becomes an evil to him, which makes him wish it either removed, or extinguished. The discovery of the rise and unreasonableness of envy, and the way to prevent being either active in it, or passive under it, will comprehend the argument. To begin with the first. Envy lies mostly between beings equal in nature, though un-

equal in circumstances. We do not envy brutes, though they exceed us in many respects not inconsiderable. Nobody is angry with a bird, because she can fly. We are not offended with the strength of an elephant, nor the speed of a horse, nor with a dog for having a better nose, than his master. These are all foreign commodities; they are not looked on, as the growth of our soil, which makes them neither expected, nor desired. Besides we excel these creatures in other qualities more valuable; so that upon the whole comparison we remain their superiors, which is sufficient to lay our envy asleep. On the other hand men are not subject to repine at the higher condition of an angel. They know there is a comparative disadvantage in their first composition; the model of humanity was drawn less. Our capacities, if they were all filled, are not large enough to hold so much happiness. To this I may add, that the angelic grandeur is seldom seen. By being thus concealed it does not awaken our poverty, nor mortify our littleness so much, as if it were always displayed before us. And lastly, our hope of rising to this height hereafter makes us bear our present inferiority well enough.

But where the essential properties are alike, pretensions are apt to mount, unless seasonably checked. "I am," cries the envious, "of the same nature with the rest, and why "then should such a man top me? Where there is an equal-"ity of kind, there should be no distinction of privilege. I "am as near of kin to God Almighty, as the best; and he is "certainly the noblest ancestor. I am cast in the same "mould, made up of the same matter, and stamped with "the same impression; and why should I not pass equally "in general esteem? In taking gold and silver it is not in-"quired what mines they came from, nor how long they "have been dug; if they answer the qualities of the metal, "that is enough. Why then should one piece of human "nature be thought so much worse, than another, since it "keeps within the species, and shines true upon the touch-"stone?"

In answer to this expostulation I shall only say, that

though the metal is the same, yet the figure, the quantity, and the fineness, are often different, which makes a difference in the value.

When two start into the world together, he, that is thrown behind, unless his mind prove generous, will be displeased with the other; for the success of the first seems to press upon the reputation of the latter. For what will the world say? 'Why could he not hold up? What made him come 'on so heavily, but that he wanted either management, or 'metal?' With submission this inference is not good, and therefore one should not grow peevish about it. Success does not always attend desert. Sometimes favor, and opportunity, and fortune, run most on one side. Sometimes a man cracks his conscience, as a horse does his wind, by straining up hill.

But if the advantage was fairly gained, it is unbecoming to complain. If my friend charges in the post of honor, while I am sleeping in my tent, it is great injustice to envy him the reward of his bravery. In all likelihood I brought all my limbs out of the bed, which it is probable he has not done off the breach. And, if he has, his merit should not be lessened by his good fortune. He, that hazards his life upon an honorable score, deserves the same regard, as if he had lost it.

Envy among persons of the same trade is common. The competition of interest occasions this malevolence. They glean up custom from their neighbours; and so what one gets, the other loses.

But why should I grudge a man the common advantage of his employment? Why should I desire more, than my share of business, and be sorry to see another thrive by his industry? Here can be nothing but covetousness at the bottom, and that is never to be satisfied. However it must be granted, that all concurrences of this nature, whether for money, favor, or power, are in danger of being displeased with a fortunate rival. The pinch lies here; the matter in competition is often indivisible. An office or a mistress cannot be

portioned out, like a common, and shared amongst distinct proprietors. The case is like a lottery with one prize; a single ticket only is enriched, and the rest are all blanks. So that they will tell you it is not so much ill nature, as disappointment, which sours the humor. Where the objects of desire are more communicative, there are no exceptions taken. People do not like a prospect the worse, because others have the pleasure of it. They are seldom disturbed, because their neighbours hear the same music, or smell the same perfumes with themselves; for here is enough for them all. The satisfaction is so noble, that it spreads, without lessening; it is not the thinner for being beaten; but if there was any interfering, if the senses should engross or balk one another, as in the case of eating and drinking, you would quickly see the tables turned. If a fine object should tarnish by having a great many see it, or the music should run mostly into one man's ears, these satisfactions would be made inclosure as well, as the rest. Farther,

Those advantages, which it is no discredit to want, are not usually envied in another. For instance; he, that does not pretend to painting, is not touched at the commendation of a master in that profession. A woman does not envy a man for fighting courage, nor a man a woman for her beauty. An old man is not uneasy at the strength and activity of those, who are younger; neither does youth envy the knowledge and experience of age. In these cases reputation is unconcerned, and the esteem of the person is not sunk by being unfurnished; for either the advantage is foreign to the condition of life or sex, either we have been possessed already, or have time enough to gain it afterward. The absurdity of this passion has partly been discovered already, and may be farther enlarged.

Envy is an illnatured vice; it is made up of meanness and malice; it wishes the force of goodness restrained, and the measure of happiness abated; it laments over prosperity, and sickens at the sight of health. Had envy the governing of the creation, we should have a sad world on't.

How would it infect the air, and darken the sun ; make the seas unnavigable, and blast the fruits of the earth ? How would the face of nature be overcast ? How soon would peace be banished, and pleasure languish and expire ? We should see confusion without settlement, madness without intervals, and poison without antidote. Discord, and disappointment, and despair, would then be the only blessings and entertainments of life. Could the envious prevail, all noble undertakings would be crushed, and invention nipped in the bud. Nothing extraordinary in industry, sense, or bravery, would be endured. Whatever was shining would soon be eclipsed ; beauty would be deformed, and courage turned into cowardice. To excel either in art or nature would be a crime ; and none could be safe, but the ill and the useless.

Emulation is a handsome passion ; it is enterprizing, but just withal ; it keeps a man within the terms of honor, and makes the contest for glory fair and generous. Here is nothing malevolent and insidious ; the advantage is gained by improvement, not by injury. The man strives to excel, but then it is by raising himself, not by depressing another. But envy oftentimes wants spirit as well, as good nature. Like a cold poison it benumbs and stupefies ; and thus, as it were conscious of its own impotence, it folds its arms in despair, and sits cursing in a corner. When envy conquers, it is commonly in the dark, by treachery and undermining, by calumny and detraction. The envious are always ungrateful ; they hate a noble temper, though shown upon themselves. If you oblige them, it is at your peril ; they will fly in the face of a good turn, and outrage, where they ought to reward. Has not many a brave man been ruined by being overcharged with merit ? What banished Themistocles, and sent Belisarius a begging, but doing too much for their country ? The comfort is, envy is no less foolish, than detestable ; it is a vice, which they say keeps no holidays, but is always in the wheel, and working upon its own disquiet. Envy, strictly considered, is a mark of inferiority. It supposes some excellency in another, which is wanting in itself. This is a

cruel mortification; for the envious are generally proud. It is a strong desire to be above, which makes people uneasy beneath. Now to see a hated person superior, and to lie under the anguish of disadvantage, is far enough from diversion. Envy is of all others the most ungratifying and disconsolate passion. There is power for ambition, and pleasure for luxury, and pelf even for covetousness; but envy can give nothing but vexation; it is made up of impotence and malice, and where these two qualities are well compounded, there needs no other ingredients of misery. Envy, how carefully does it look? How meager and illcomplexioned? It preys upon itself, and exhausts the spirits. It is a disease in its constitution, and every pulse is a pain. Ease must be impracticable to the envious; they lie under a double misfortune; common calamities and common blessings fall heavily upon them; their nature gives them a share in the one, and their illnature in the other; and he, that has his own troubles and the happiness of his neighbours to disturb him, is likely to have work enough. Envy looks ill under every aspect; for if a man be good, he ought to be loved; if bad to be pitied. To envy a superior makes the odds more smarting, and the distance more sensible. To envy an inferior is to lose the higher ground, and to set him upon a level. To grudge any man an advantage in person or fortune is to censure the liberalities of providence, and be angry at the goodness of God.

Since envy is so odious and every way unlucky, and does so much mischief to itself and others, it may not be improper to offer something more particular to prevent it.

First then let us consider, that Providence has given the least of us more, than we can pretend to. If we could make out a title to more privilege, to complain were not unreasonable; but I suppose no one is so hardy, as to say God is in his debt; that he owed him a nobler being, or a better subsistence. For existence must be antecedent to merit; that, which was not, could not oblige; and nothing can claim nothing. You will say such an one is much better furnished,

than myself; besides, I want several conveniences, which I could mention; and, if I must not have them, I wish they had not come in my way. Look you; are we to cry, like illmanaged children, for every thing before us? If I give a beggar six pence, has he reason to grumble, because he has seen a shilling, or knows how to spend a crown? Let him give me leave to be master of my charity, and do what I please with my own. If bare knowledge would give possession, and our senses could challenge all, they lay hold of, there would be a strange world quickly. But these are wild and impracticable suppositions; there is neither justice, nor convenience, nor possibility, in such an expectation. Let us remember we are well dealt with, and then we shall not be troubled to see another in a better condition. To consider we have more, than we deserve, will help our reason to silence our murmuring, and make us ashamed to repine. Just thoughts and modest expectations are easily satisfied. If we do not overrate our pretensions, all will be well. Humility disarms envy, and strikes it dead.

Secondly we should endeavor to improve our respective abilities. Men naturally desire to stand fair in the opinion of others, and to have somewhat of value to support them in their own thoughts. When they are the worst of their way, and fixed in the fag end of business, they are apt to look not kindly upon those, who go before them. He, that can be reconciled to the character of an insignificant person, has a mean soul. To be easy, a man should examine his genius, and exert his spirits, and try to make the most of himself. It is true every one cannot expect to distinguish himself in the highest posts; to command an army, or ride admiral in a fleet, or be at the head of justice, or religion; neither is it material to the point. Notwithstanding there are few but may shine in their own orb, and be remarkable in their station, so far at least, as to guard off contempt, and secure a moderate repute; and those, that are easy at home, will not be envious abroad. Those, that are good for something themselves, will be content that others should be so too. All things considered,

they have their share of regard, and let who will take the rest.

Thirdly the proportioning reward to merit, which will be done hereafter, is a sufficient expectation to remove envy. The persuasion of such a regulation of honor is certainly the most solid principle for this purpose imaginable. For this way all the seeming partialities of birth and fortune are set aside; and to speak familiarly every one has a fair turn to be as great, as he pleases. Here all people are upon equal terms of advantage; the temple of honor stands open to all comers, and the peasant has an opportunity of being as great, as the prince. Thus station and happiness lie in every one's power. The management of the will determines the precedency. A slender share of present advantage will do no prejudice to future pretensions; for men will not be valued by the size of their understandings, but their honesty; not considered by the height of their character, but for the decency of personation. When the scene of life is shut up, the slave will be above his master, if he has acted better. Thus nature and condition are once more brought to a balance; and, as all men were equal at first, so they may be at last, if they take care. This consideration digs up envy by the roots; because no man can be less, than another, without his own fault.

The way to prevent being envied in a privilege, for that should be thought of too, is to show it not undeserved; that it is either transmitted from worthy ancestors, or acquired by qualities extraordinary. He, that rises above a common performance, and goes far in an honorable danger, may be thought to earn the distinction of his circumstances. In such cases people are more inclined to commend the merit, than repine at the success; especially if the advantage be civilly managed. Conceit, and arrogance, and ostentation, spoil all. Pride and illnature will be hated in spite of all the worth in the world. But he, that is obliging in his exaltation, and makes a modest use of his superiority, may sit secure, and have the odds of good wishes on his side.

ON THE INFLUENCE OF RELIGION UPON THE FINE ARTS.

Paris, August, 1804.

I HAVE just quitted the remnants of ancient taste. I have been admiring the efforts of genius, and have been lost in contemplating the creative energies of man, as displayed in the beautiful and sublime beings, who inhabit the Louvre. The grand colossal statue of *La Pallas de Velletri* almost demanded adoration; but that feeling was quickly lost, and confounded in the mysterious sensations, which originated from beholding the curves and contours of the *Venus de Medici.* The sentiment of perfect beauty, which enraptured my mind, and elevated my fancy, soon gave way to a kind of pity, a still sorrow, a silent reverence, and a profound admiration for the *Laocoon.* I turned from this group, and at the end of another hall I beheld the *Apollo of Belvidere.* There was no one with me in the room, and I was thus at liberty to commune with my own heart. My intellectual nature expanded, and my whole system underwent a revolution as extraordinary, as the change in the animal frame, when the lungs riot in the oxygenated gas of the chemists. I mean not now to describe this statue. I leave you to your imagination. But I may say without poetry, that I have been in the company of heroes, at the banquet of the gods, in the presence of Venus and the Graces. Well might Hercules, Theseus, and the princes of Greece aspire to be the benefactors of mankind, when after death they were to be introduced to the society of immortals, to the councils of divinities; when they were to breathe the pure air of the Empyreum, and delight in the dance of the Hours, and listen to the song of the Muses, accompanied by the lyre of Apollo. Such was the fascinating mythology of the first ages. Such was the religion of Ionia and Achaia, which, however it might have been secretly des-

pised by Socrates, explained by the philosophers, or derided in the dark celebration of the Eleusinian mysteries, inspired with courage and virtue the founders of the Grecian principalities, and animated the fancy of Homer to the sublimest elevation in epic poetry, and taught the grand lyre of Timotheus to fill the air with uncommon combinations of sound.

I am disposed to attribute much of the excellence of the fine arts and of poetry to the power of religion. In every age and country this has been a presiding cause over rude essays and finished inventions in all the departments of taste. The most barbarous nations paint and carve their divinities, before they attempt other subjects. This probably arises from superstition and idolatry. As they are seldom capable of abstraction, or rational conception of the unknown God, they are obliged to have recourse to their senses in order to form the most humble notions of his nature. Since they cannot raise their imagination to contemplate that unseen Being, who darkeneth the sun with eclipses, and who periodically roars in the tremendous tornado, they are forced to level him to their own brutish conceptions, which, being deformed and corrupted with every abomination of vice, sometimes cause him to be shown with the monkey face of Egyptian statues, and sometimes originate the most horrific representations, as when the gigantic and terrible Seeva of Hindostan seems starting from the walls in the infernal sculpture of the caverns of Elephanta.

Let us reverse the medal. The mythology of the Greeks is inexplicable. I am afraid, that the moderns have little illuminated this dark subject. The world seems agreed, that the first settlers of Asia Minor and European Greece were emigrants from Egypt and Phœnicia. Although it is highly probable, that the rites, idolatry, and superstition of these two last countries were derived from the ancient polytheism of India, or from that nation, which Sir William Jones affirms, and nearly proves to have been the parent stock of the Arabians, Tartars, Hindoos, and Persians; yet we cannot find, that they beautified their religion with the elegant part of

the Indian polytheism. It is therefore difficult to explain, whence originated the Venus, the Graces, the Hebe, and Ganymede of the Greeks; for however these might have existed among the lovers of the Lotos and the worshippers of the Ganges, I find no substantial traces of such lovely personages in the horrid system of Egypt; and from Egypt alone and the bordering countries had the Greeks their origin, their alphabet, their first laws, and their first philosophy. On this subject I am no antiquarian. I care little for the systems of Bailly, of Bryant, or of Jones, because they do not necessarily interfere with my subject; but when I was to write slightly on the sculpture of Greece, whose most perfect forms are displayed in models of celestial intelligences, it was natural to ask, whence the deities particularly of beauty and loveliness arose, and to start an objection, which is not completely destroyed by the elegant Jones in his dissertation on the gods of India, Greece, and Italy.

The origin of the Ionian Theogony may be very interesting to the classical antiquarian; but the generality of connoisseurs and literati are very well contented in simply beholding and admiring the inhabitants of Olympus, who have now taken a lasting residence in the splendid palace of the Louvre. Yet whether they sprang from correspondent deities in India and Egypt, or arose from the fervid imaginations of poets and the sober musings of philosophers, I have no doubt, that religion had the most powerful effect in sublimating the conceptions of the artist, who painted, or chiselled them. Each of them was supremely beautiful in some particular perfection, which however completely corresponded with their ordinary excellences or attributes. Some of the inferior intelligences were an exception to this rule, and perhaps so were Vulcan, and those, who were more ancient, than Jupiter. The Greeks had no idea of any being, in whom resided all possible superiority over other divinities. But their system of polytheism was composed of a variety of celestial natures, who were distinguished and adored for certain peculiar powers. Thus Jupiter was supposed to possess awful maje-

ty; Juno was the goddess of dignity; Venus was nothing but love; perfection of form reigned in Apollo, and Aglaia's motions were soft and beautiful, as those of the Heavenly Grace. Besides, the particular attributes of the divinities were enjoyed by all in a very enlarged degree. It never would have been a system of consonance, had it been otherwise. Hence Minerva disputed with Venus the prize of beauty; hence arose the jealousy of Juno; Hebe was sometimes thought the sweetest image of virgin loveliness, and Euphrosyne might contend with her sisters for the tints of youth, the charms of gracefulness, and easy undulations of motion.

From this harmonious system of mythology it resulted, that the artists were facilitated in the conception and execution of their work. They were not deterred from painting or sculpture by the difficulty of embodying, or substantiating the awful attributes of infinity, eternity, and omniscience. They believed, that their deities occupied definite space, and might therefore afford a representation, limited by lines, angles, and curves. At the same time religion warmed their fancy in the contemplation of their peculiar perfections. Their imagination was not satisfied in beholding the harmonious proportions of Grecian form. They were continually panting after the loveliness of the celestials. Earth could not confine their conceptions. "L'ame des êtres pensans a le "desir naturel de se dégager de la matière, pour s'elancer "dans la sphère intellectuelle des idées; et son vrai bonheur "est depraduire des conceptions neuves et belles. La beau- "té suprême réside en Dieu. L'idée de la beauté humaine "se perfectionne à raison de sa conformité et de son harmo- "nie avec l'Etre suprême." Religion had informed the artists, that perfect beauty reigned only in heaven, and animated them to elevate their thoughts from the children of men to the immortal virgins of the skies, to the sister of Jupiter, to the queen of love, to Diana, pure, as the wild heath rose, and fresh, as the morning air. In these beings the artists could alone find that beauty, which the French call *le beau*

ideal. The soft climate of Greece had indeed fashioned to terrestrial excellence the form and features of Lais, Phryne, and other courtezans, but they gave no adequate representation of female divinity. Hence, as we learn from the Memorabilia of Xenophon, the Greeks were accustomed to unite the perfect parts of different beings, in order to constitute an imaginary whole. So when Leuxis was to paint a Helen to be a finished representation of the divine Juno for the temple of this goddess at Crotona, we are told in the beautiful narrative of Tully, that he chose for models five most lovely sisters of the youths, who had contended in the Palæstra. The imagination of the workman presided over the execution. His hand was employed in uniting scattered parts of perfection, while his mind was fixed intently on the celestial personage, and acquiring from rapturous meditation a grace and a grandeur, which were to cover and finish the whole. These contemplations were durable and profound. They sometimes approached to reverie, if we may believe the artists themselves, as when Parrhasius boasted, that he had painted Hercules, as that hero had appeared to him, when he came in his divine nature; and I have read, that in the Anthologia Parmenio says, that Polycletus had formed the queen of heaven from the various figures, in which that goddess had presented herself to his senses. From such absorption of mind the most beautiful and dignified conceptions must have originated. The subject was sublime, the artist was to be honored, the picture was to be reverenced, and the statue was to be adored. These glorious effects could be produced only by the ardent processes of intellect. Poetry is analagous to her sister arts, and, as by glow of thought exerted on suitable subjects, Homer sung of the gods; as Ariosto exhibited his griffins; as Camoens called up the ancient spirit of the stormy cape; as Shakespeare gave to the elves "a local habi-"tation and a name"; as Milton enraptures by his seraphs, or terrifies by his infernals; as Ossian points to the dim ghosts of the hill; as the Purana poets of Hindostan strangely unfold the mysterious incarnations of Brahma, and as Wie-

land, that charming poet of fairy land, enchants all hearts by incantations, Oberon and the Queen; so, by sobriety of reason, conducted and elevated by holy, religious fancy, and in reciprocation by the transports of imagination, controlled by steadiness of judgment, and by joint operation of each intellectual power, exerted on the beauty or dignity of Divinity, Praxiteles sculptured the Venus of Cnidus; and Apelles painted the elder of the Graces; so Polycletus produced a sublime object of adoration in the majestic Juno of Argos. Phidias unfolded to the eyes of mortality the hallowed form of the Olympian Jupiter, the reverend father of the Gods, in towering loftiness and transcendental dignity. Such indeed was the force and effect of this mighty work, that Epictetus in Arrian, as quoted by Carlo Fea, calls the enthusiasm of the Greeks for this image, madness, when he says, "*Quæ* "*dementia est, ad Olympia proficisci vos, ut Phidiæ opus spectetis,* "*ac siquis ante obitum non viderit pro infortunato se ipsum rep-* "*utare;*" and Quintillian in his *Institutiones* confers the noblest and most awful eulogy on this statue, "*cujus pulchritu-* "*do adjecisse aliquid etiam receptæ religioni videtur, adeo majes-* "*tas operis Deum æquabat.*"

It is time to close this long letter, but the subject is far from being exhausted. I have said nothing on the religious purposes of the pictures and images; on the protection, afforded by the deities to those cities, which honored them with the most august representations. I have not touched on the low state of the fine arts among the Persians, which originated unquestionably from the nature of their mythology, so different from the Greek system. No mention has been made of the effect of Christianity on painting, so nobly evidenced in the Madonna and in the Saviour by Raphael, Corregio, Guido, and Leonardo da Vinci. Had I extended my disquisition to these topics, I might have strengthened my arguments, but perhaps I should not have augmented your knowledge, or your pleasure. But it is now dinner time. A——— and W——— are waiting for me at Beauvillier's Hotel; and, while we are feasting on carp, and drinking mel-

low Burgundy, our pleasant sensations will be increased by the hope, that you, D———, are rioting at Slaughter's on widgeon and cool port.

VISCONTI.

ORIGINAL MEMOIRS OF BENJAMIN, COUNT OF RUMFORD;

With some account of his writings, philosophical improvements, &c.

[Continued from page 44.]

TO conceive great and splendid projects, and calculate the beneficial consequences, which are to be their results, is surely a testimony of a noble mind; but to conceive feasible ones, and against all opposition to execute them, and make all the parts of a complicated "establishment go on together, and harmonize, like the parts of a piece of music in "full score," and completely effect the object of the institution, is certainly the most convincing evidence of genius. This seems to be the nature of Rumford's system, and the best commentary is found in the military work house at Munich.

The same year, 1790, under Sir Benjamin's direction, the military academy was instituted. The design of this establishment is to call into active and useful life the dormant spark of genius, which would otherwise remain immured in obscurity and oblivion. Although it is called the military academy, military accomplishments are not alone taught. Every exercise, which can add to the education of the gentleman as well, as the soldier, is performed, so that it is a school of general education, where every science is studied, which fits them for gentlemen, for the study of any learned profession, or any civil or military employment.

As its object is expressly to call into activity "*very extra-ordinary natural genius only*," no distinction of classes, from

which the cleves are selected, is known; but the children of the meanest mechanics and day laborers find as ready admission, as the children of the nobility. In this academy, which consists of 180 pupils, Sir Benjamin's reform in matters of economy is carried to a great length. By the experience of four years he found, that the expense of each pupil amounted only to fourteen pounds sterling a year, and, considering that professors and masters of every kind are employed, and servants, cloathing, board, lodging, firewood, light, repairs, and every other article, except house rent, are supported by this expense, the economy is indeed wonderful.

In 1790 also the celebrated English garden was begun in the environs of Munich. The land, made use of for this purpose, had formerly been a forest, or hunting ground, belonging to the Electors, but then in a state of wildness, and rather a desert, than the suburbs of a city. Sir Benjamin obtained the Elector's permission to convert this useless tract into a beautiful public garden, with a view to promote the agricultural interest of the country. He began by laying out extensive walks, promenades, streets, and races, and round the whole, an extent of several miles, he made a road, on which, at regular intervals, cottages and farm houses were erected. In these the tenants, or servants, who occupied, or superintended any part of the lands, resided. In one place a lake was made, and with the earth, which was taken out, a hill, or mound created, which gave to the whole a pleasant and picturesque aspect. In another a public coffee house was built, where the inhabitants of the city might retire, and partake of the various amusements of the garden. On an eminence a Chinese pagoda appears, which, through the dense foliage of the trees, has a charming effect. Every thing, that could add to the beauty of the place, was employed, nor was the utility of the plan neglected.

But what gives to the whole a variety and elegance, and at the same time excites the liveliest sensations in the heart of a spectator, is the marble monument, placed in one of the public squares of the garden. The Bavarians were too sensible

of the services, rendered by Sir Benjamin to the state, not to show some public testimony of their gratitude. This monument to the memory of Rumford was erected in 1795, four years after the garden was made; but as it has so important an effect upon the scenery, and must always be noticed in a mention of this work, that inserting at this time the following account, which was furnished the writer by one, who has often enjoyed the delightful prospects, cannot be improper.

"Description of the monument, erected to Count Rum-
"ford, by the principal nobility, and other inhabitants of the
"city of Munich.

"This monument, which is constructed of Bavarian free-
"stone and marble, stands in a public garden at Munich,
"made by Count Rumford, commonly called the English gar-
"den. It was erected during Count Rumford's absence
"from Bavaria, and without his knowledge, in the autumn
"of the year 1795, while he was in England.

"The monument is of a quadrangular form, and has two
"principal fronts opposite to each other, which are both orna-
"mented with basso relievos and inscriptions.

"The front towards the principal road, that leads from
"the town through the garden, is decorated with a basso re-
"lievo of two figures, representing the genius of plenty lead-
"ing Bavaria, and strewing her path with flowers.

"Under the basso relievo, upon a large block of polished
"marble, is an inscription in the German language, of which
"the following is a literal translation.

"Stay wanderer.
"At the creative fiat of Charles Theodore,
"Rumford, the friend of mankind,
"By genius, taste, and love inspired,
"Changed this once desert place
"Into what thou now beholdest."

"On the opposite side of the monument there is a bust of
"Count Rumford, thought to be very like him, in Bavarian

" Alabaster, and under this bust on a block of polished mar-
" ble an inscription, of which the following is a translation.

" To him,
" Who rooted out the greatest of public evils,
" Idleness and mendicity;
" Relieved and instructed the poor,
" And founded many institutions
" For the education of our youth.
" Go, wanderer,
" And strive to equal him
" In genius and activity,
" And us
" In gratitude."

This instance of public esteem, as it has not a parallel in history, would be a rich reward to a man, who sought for splendid honors only; but, to the real philanthropist and a great man, is far inferior to one visit to the house of industry.

Sir Benjamin established military gardens in all the garrisons throughout the Elector's circle. In these the officers and soldiers in garrison amused themselves in horticulture, and whatever emoluments they could receive from cultivating a small tract of land were their own, as a reward for their industry.

The services, which the sovereign had received from the unwearied application of Sir Benjamin, were partially compensated by the honors, occasionally bestowed upon him. At this time the Elector gave him a regiment of artillery, and conferred on him the rank of Lieutenant General of his armies.

In the year 1791 he was created a Count of the holy Roman Empire, and honored with the order of the white eagle. After he received the title of Count, he chose to bear the name of Rumford, which Concord in New Hampshire, the place, where he married, and where his estate was situated, formerly bore.

Count Rumford made proposals to the Elector for improv-

ing the breed of horses in Bavaria and the Palatinate. The proposal was accepted with approbation. The object of this improvement was to furnish a sufficient number of the most valuable horses for the army, for the cavalry, artillery, and baggage. But the jealousy of the peasantry, aided by the malicious insinuations of persons, who opposed every plan of improvement, in which Rumford was engaged, prevented this scheme from being carried into the full success, which had been contemplated.

His attempts to improve the breed of horned cattle were much more successful, though more confined. In the English garden, which is above six English miles in circumference, he made a farm, and stocked it with thirty of the finest cows, collected from Switzerland, Flanders, Tyrol, and other places upon the continent, famous for the breed of cattle. From this farm all the calves, which are produced, are distributed through the country to persons, who will buy them, "*with a* "*promise to rear them,*" at the same low price, at which the ordinary calves are purchased. This establishment has produced a surprising change through the country. Every arrangement is made, that can render a visit to the farm and stables amusing and interesting, and it has become a fashionable resort for amusement.

Another alteration in the police was to lessen the evils, attendant on usury. Many supernumerary clerks, secretaries, counsellers, &c. had been appointed under government for many years, who, serving without pay, or with only small allowance, were obliged to anticipate their salaries to support their expenses; and to pay their debts were obliged to apply to Jews and other usurers, who would lend at an exorbitant interest, requiring the mortgage of their debtor's salaries for many months in advance for security. This distress, notwithstanding the severe laws against usury, had become very alarming. To provide a remedy the military chest was resorted to, in which money to a considerable amount was deposited, and remained unproductive. From this chest any person, in the actual receipt of a salary or pension, in any

civil or military department, received his pay in advance, discounting interest at the rate of five per cent. per annum, or one twelfth part of the interest, commonly extorted by the Jews and other usurers upon these occasions. This has produced a salutary change, and furnished a complete remedy for the evil.

The labor and study, to which his numerous occupations subjected him, now produced a sensible effect on his health. But loss of health was not the only misfortune, he was obliged to encounter. Although he had zealously devoted his time and services in the most disinterested manner to promote the public good, there were not wanting enemies, who envied him his success and his honest fame. Attempts were made to render his schemes abortive, and frustrate the sanguine expectations of his industry. The anxiety and embarrassment, which this opposition produced, hastened his decline. He however persevered, completed his plans, and silenced those, who opposed him.

To recover from the depression thus brought upon him, he procured liberty to visit Italy. Count Rumford travelled over all Italy and part of Switzerland, and returned, after a journey of sixteen months, to Bavaria in August 1794. He had peen attacked by sickness, which prevented his resuming the business of his department upon his return; but he attended to his studies, and prepared his five first essays for publication.

In the month of September 1795, after an absence of more than eleven years, he returned to England, principally for the purpose of publishing his essays. He wished also to direct the English nation towards the plans of public and domestic economy, which he had formed and realized in Germany.

Lord Pelham, then secretary of state in Ireland, invited him to Dublin, and in the spring of 1796 the Count complied with his request. He introduced many important improvements into the hospitals, public institutions, and houses of industry, and left many models of mechanical inventions.

Here every testimony of honor and gratitude was bestowed upon him. He was elected an honorary member of the "Royal academy of Ireland," and of "the society for the encouragement of arts and manufactures," and after he left the country the grand jury of the county of Dublin sent him a letter of thanks. He also received official letters, filled with the most flattering expressions of respect and gratitude, from the lord mayor of the city, and the lord lieutenant of Ireland.

On his return he suggested and directed several alterations in the foundling hospital, and presented several machines to the board of agriculture.

In July 1796 the Count placed in the English funds £1000 sterling, the interest of which was to be appropriated to purchasing medals, as a premium to the author of the most useful essay upon *light* and *heat*, the prize to be adjudged by the Royal society of Great Britain. A similar donation was vested in the American funds for the same purpose, and the prize to be adjudged by the American academy of arts and science. The following is the letter, which the president received on this occasion.

"SIR,

"Desirous of contributing efficaciously to the advancement of a science, which has long employed my attention, and which appears to me to be of the highest importance to mankind; and wishing at the same time to leave a lasting testimony of my respect for the American academy of arts and science, I take the liberty to request, that the academy would do me the honor to accept of five thousand dollars three per cent. stock in the funds of the United States of North America, which stock I have actually purchased, and which I beg leave to transfer to the fellows of the academy, to the end, that the interest of the same may be by them and by their successors received from time to time forever, and the amount of the same applied and given, once every second year, as a premium to the author of the most important discovery, or useful improvement, which

" shall be made, and published by printing, or in any way " made known to the public in any part of the continent of " America, or in any of the American islands, during the " preceding two years, on heat, or on light; the preference " always being given to such discoveries, as shall in the opin- " ion of the academy tend most to promote the good of " mankind.

" With regard to the formalities to be observed by the a- " cademy in their decisions on the comparative merits of " those discoveries, which, in the opinion of the academy, " may entitle their authors to be considered, as competitors " for this biennial premium, the academy will be pleased " to adopt such regulations, as they in their wisdom may " judge to be proper and necessary. But in regard to the " form, in which this premium is conferred, I take the liber- " ty to request, that it may always be given in two medals, " struck in the same dye, the one of gold and the other of sil- " ver, and of such dimensions, that both of them together " may be just equal in intrinsic value to the amount of the " interest of the aforesaid five thousand dollars stock during " two years; that is to say, that they may together be of the " value of three hundred dollars.

" The academy will be pleased to order such device or " inscription to be engraved on the dye, they shall cause to " be prepared for striking these medals, as they may judge " proper.

" If during any term of two years, reckoning from the " last adjudication, or from the last period for the adjudica- " tion of this premium by the academy, no new discovery " or improvement should be made in any part of America " relative to either of the subjects in question, heat, or light, " which in the opinion of the academy shall be of sufficient " importance to deserve this premium; in that case it is my " desire, that the premium may not be given, but that the " value of it may be reserved, and, being laid out in the pur- " chase of additional stock in the American funds, may be " employed to augment the capital of this premium; and that

"the interest of the sums, by which the capital may from "time to time be so augmented, may regularly be given in "money, with the two medals, and, as an addition to the "original premium, at each succeeding adjudication of it. "And it is further my particular request, that those additions "to the value of the premium, arising from its occasional non-"adjudications, may be suffered to increase without limitation.

"With the highest respect for the American academy of "arts and sciences, and the most earnest wishes for their "success in their labors for the good of mankind,

"I have the honor to be with much esteem and regard,

"Sir,

"your most obedient,

"humble servant,

"RUMFORD."

"*London, July* 12, 1796.

"To the Hon. JOHN ADAMS, Esq.
"*President of the American Acad-*
"*emy of Arts and Sciences.*"

Not content with incessant attention to the interests of science and humanity, Rumford offers every allurement to others, to participate with him the pleasure of doing good.

The first volume of his works consists of five essays. The first, on the "public establishment for the poor in Bavaria," contains a particular account of the situation of the author at the time, he engaged in the service of the Elector; the situation of the poor, and the extent of idleness and mendicity; the preparations and the details of the progress of the house of industry; the manner of employing the poor; together with many important directions and principles to be observed in executing similar reforms. The following extract shows the advantages of that establishment.

"Notwithstanding all the disadvantages, under which it "labored in its infant state, the net profits, arising from it "during the six years, it has existed,* amount to above

* It must be recollected, that this account was published in 1796.

" 100,000 florins,* after the expenses of every kind, sal-
" aries, wages, repairs, &c, have been deducted ; and the bu-
" siness is so much increased of late in consequence of the
" augmentation of the demands of clothing for the troops,
" that the amount of the orders, received and executed the
" last year, did not fall much short of *half a million* of flo-
" rins."

When an institution, originating in the sufferings of the most miserable and burthensome class of people in society, common beggars, produces these results, the perusal of the account of its formation and progress must afford entertainment and instruction to the philosopher, statesman, and philanthropist.

" Yet all shall read, and all that page approve,
" Where public spirit meets with public love.
" Thus late, where poverty with rapine dwelt,
" Rumford's kind genius the Bavarian felt,
" Not by romantic charities beguiled,
" But calm in project, and in mercy mild ;
" Where'er his wisdom guided, none withstood,
" Content with peace and practicable good ;
" Round him the laborers throng, the nobles wait,
" Friend of the poor, and guardian of the state."

Pursuits of Literature.

The benevolent Howard penetrated the gloomy recesses of the most loathsome prisons, and, like a ministering angel, gave comfort and consolation to their wretched inhabitants ; but the philosophic Rumford has prevented their ever entering them, by taking the poor and vicious from the paths of misery, which lead to crimes, and making them useful and happy.

The second essay relates to the " fundamental principles " of establishments for the poor." In this is displayed an admirable knowledge of mankind, and an intimate acquaintance with the various feelings of the human heart. Rumford recommends the mildest and most gentle treatment to the poor, who are to be supported in a public institution ;

* About 40,000 dollars.

the success of a plan depending not so much upon the cloathing, food, and lodging, which is to be allowed them, as upon the manner of dispensing those blessings. No establishment for their relief can prosper by any laws, which a sovereign can impose, but every thing, like compulsion, should be carefully avoided. Charity alone is the source, whence the indigent and distressed can ever find permanent assistance, and all the operations in founding an asylum for their suppcrt consist in properly directing this single virtue.

Every thing should be done to place the poor and helpless in comfortable situations, and such treatment shown towards them, as will make them love and respect their benefactors. When this is effected, and the military workhouse in Munich must convince the world, that it may easily be done, they will engage with cheerfulness in any useful employment. Take them from the depths of despair snd misery, and no difficulty will occur in teaching them the delights of industry. This is a leading principle of Rumford's plans.

"The lot of the poor," says the Count, "particularly of "those, who from easy circumstances and a reputable sta- "tion in society are reduced by misfortunes or oppression to "become a burthen on the public, is truly deplorable after all, "that can be done for them; and, were we seriously to con- "sider their situation, I am sure we should think, that we could "never do too much to alleviate their sufferings, and soothe "the anguish of wounds, which can never be healed.

"For the common misfortunes of life *hope* is a sovereign "remedy. But what remedy can be applied to evils, which "involve even the loss of hope itself? And what can those "have to hope, who are separated and cut off from society, "and forever excluded from all share in the affairs of men? "To them, honors, distinctions, praise, and even property "itself; all those objects of laudable ambition, which so pow- "erfully excite the activity of men in civil society, and con- "tribute so essentially to happiness by filling the mind with "pleasing prospects of future enjoyments, are but empty "names, or rather they are subjects of never ceasing regret "and discontent.

"That gloom must indeed be dreadful, which overspreads "the mind, when *hope*, that bright luminary of the soul, "which enlightens and cheers it, and excites and calls forth "into action all its best faculties, has disappeared."

As the first essay contains a minute account of the house of industry at Munich, the second comprises a particular examination of the general principles, on which similar institutions may be formed in any country. Statesmen, whose duty it is to watch over and protect the interests of their country, and even create and draw from all possible sources an increase of natural industry and prosperity, can never pay too much attention to this subject. We have looked with admiration upon the success of Rumford's schemes for the relief of poverty and wretchedness, and the wonder ought now to be, that such a creature, as a beggar, is known in civil society.

The article of food is the subject of his third essay. He found, that water acted a more important part in nutrition, than has generally been imagined. That soups, composed of pearl barley, pease, potatoes, cuttings of fine wheaten bread, vinegar, salt, and water, in certain proportions, afforded the cheapest, most savory, and most nourishing food, that could be procured. But as the pleasure of eating is by no means to be disregarded, small cuttings of dry bread are put into the soups, just before being served up for the table, which requires mastication, and prolongs the enjoyment of eating. By the Count's interesting experiments on this subject it is surprising, how small a quantity of solid food is necessary to provide a luxurious dinner. As there are many accurate experiments and receipts in the third essay, we shall insert one, which is the daily soup, served up in the house of industry at Munich. This soup contains potatoes, which were introduced by him, and is cheaper and more palatable, than that, which had been made without them, although the prejudice against that vegetable* amongst all classes of

* Count Rumford has made many observations upon the nutritive qualities of potatoes, and from his own experiments is convinced, that it is of great

people rendered it necessary to introduce them into the soups by stealth.

Avoirdupois weight.

	lb.	oz.		£	s.	d.
Pearl barley . .	70	9	cost in English money	0	5	$9\frac{33}{112}$
Peas	65	10	. . . . .	0	3	$7\frac{5}{8}$
Potatoes . . .	230	4	. . . . .	0	1	$9\frac{9}{11}$
Cuttings of bread	69	10	. . . . .	0	10	$2\frac{1}{4}$
Salt	19	13	. . . . .	0	1	$2\frac{1}{2}$
Vinegar	46	13	. . . . .	0	1	$5\frac{1}{2}$
Water	982	15				
Total weight	1485	10				
Expenses for fuel, servants, repairs &c.				0	3	$5\frac{5}{12}$
Total daily expenses, when dinner is provided for 1200 persons . . .				1	7	$6\frac{2}{3}$

This sum (£1 7 $6\frac{2}{3}$) divided by 1200, the number of portions of soup, gives for each portion *one farthing* nearly, or accurately $1\frac{1}{40}$ farthing.

Rumford has endeavored to introduce Indian corn, or *polenta*, into the European countries, where it has not been much used. Finding from his inquiries, that it is the basis of the most nourishing and palatable food, and believing, that "*what-*"*ever pleases the palate nourishes*," he has made many experiments to ascertain, what is the best mode of using it. This is principally bread, hasty pudding, and boiled indian pudding, as they are usually made in New England. He has given many approved receipts for all these, and, as they are

importance to the interest of society, that they should be more cultivated, than they have been. In support of this opinion, Professor Smith in his valuable treatise on the wealth of nations, thus speaks of this vegetable, as a source of national wealth. "The chairmen, porters, and coalheavers in Lon-"don, and those unfortunate women, who live by prostitution, the strongest "men and the most beautiful women perhaps in the British dominions, are "said to be the greater part of them from the lower rank of people in Ireland, "who are generally fed with this root. No food can afford a more decisive "proof of its nourishing qualities, or of its being peculiarly suitable to the "health of the human constitution."

the most simple, and require no great skill or ingenuity in their preparation, the poor find great advantage in its use.

The object of this essay is to show the importance of cookery, as it respects national economy, the health, and the enjoyments of mankind; and however different may be the pursuits of the epicure and the statesman, Rumford has promoted the interest of both.

"The plague of a smoking chimney is proverbial," and, if Rumford's plans of reform, contained in his fourth essay, have not rendered the proverb obsolete, it is because his directions have not been accurately observed, or carefully executed. In this essay upon chimney fireplaces he has given numerous details and illustrations concerning the cause of the ascent of smoke, the mode of altering smoking chimneys, the means of increasing the quantity of radiant heat, and in short, satisfactorily shown how to make common fires more useful with less expense of fuel, than the common fireplaces require.

As the combined heat, or that, which passes up the chimney with the smoke and vapor, is probably four or five times greater, than that, which passes off, as radiant heat, which is the only part, that warms the room, the great difficulty is to form the chimney in such manner, as to diminish the quantity of combined heat, by increasing that of the radiant heat.

He found, that bricks and morter or firestone were the best materials, and that the sides of the fireplace, made of them, should form an angle of 135 degrees with the back. That the back should be one third the breadth of the fireplace in front, and carried perpendicularly up till it meets the breast, and end abruptly, leaving the throat of the chimney in the narrowest place about four inches wide. The sides of the fireplace should be plastered, and whitewashed, because they will then absorb less heat, and send into the room by reflection more radiant heat, than any other substance or color is capable of doing.

The back, the sides, and the breast of the fireplace should all be made smooth, and without any projection whatever.

The breast must be made round, or a little convex, from the inner side of the mantle to where it rises to form the fore-part of the throat of the chimney.

Besides explaining the philosophical principles, on which the alterations in chimneys are to be made, and giving all the minute directions, necessary to be followed in these improvements,* he says, the expense of fuel by his own experiments is reduced one half. But much of the neatness, economy, and comfort of a fire depend on the management of the fuel.

"Those, who have feeling enough," says Count Rumford, "to be made miserable by any thing careless, slovenly, and "wasteful, which happens under their eyes, who know what "comfort is, and consequently are worthy the enjoyment of "a *clean hearth* and a *cheerful fire*, should really either take "the trouble themselves to manage their fires, which indeed "would rather be an amusement to them, than a trouble, or "they should instruct their servants to manage them better."

As coals are much used for fuel, especially in England, Rumford has given proper rules for improving the grates in open fireplaces. Nothing is obscure in his explanations, but every principle and direction is conveyed in language, pure, easy, and intelligible.

His fifth essay comprises "a short account of the military "academy at Munich;" "an account of the means used to

* Owing to the carelessness, conceit, or obstinacy of our masons, the plans, here recommended, have only been partially, if at all, followed. Among the many hundreds of fireplaces, which were altered under Rumford's own directions, and many were thought to be quite incurable, he has never been disappointed, but every one has fully answered his expectations. That there should be many old chimneys, which for the want of these alterations now continue to smoke, is not to be wondered at; but that new ones should daily be erected, which by smoking render the rooms quite uncomfortable, is really astonishing.

If the masons will not examine new schemes, and put them in practice, when such satisfactory evidence is produced of their efficacy, those persons, who are building, should see to it themselves; and, if they will only take the trouble to construct the chimneys "*in the neighbourhood of the fireplace*" properly, they may rest assured, that their houses will be freed from the plague of a smoking chimney.

" improve the breed of horses and horned cattle in Bavaria " and the Palatinate;" " an account of the measures, adopted " for putting an end to usury at Munich," and " an ac- " count of a scheme for employing the soldiery in Bavaria in " repairing the highways and public roads." The last has not yet been effected, owing to some particular reasons; but the Count says, " perhaps a time will come, when they will " cease to exist."

(To be continued.)

BIOGRAPHY.

MEMOIRS OF THE AUTHOR OF ANACHARSIS.

[Continued from page 19.]

I TAKE a pleasure in adding here the names of such persons of science or taste, as I had an opportunity of knowing in Italy. I saw often at Naples the Canon Marachi, Count Garola, the Duke of Noia, and Count Pianura. It would be difficult to unite more piety, more modesty, and more knowledge, than was possessed by the first. He was then laboring upon the inscriptions, found at Heraclea. This work, a monument of profound erudition and invincible courage, would leave nothing to be desired, if it were not incumbered with too many notes, which, though they may be instructing, do not interest, because they are useless. Count Garola gave the most flattering reception to those enlightened strangers, who had been brought to Naples by the new discoveries. The Duke of Noia had formed of the medals of Great Greece alone an immense collection. Count Pianura was not contented with this series alone; his cabinet contained every species. He had the complaisance to give me several, and I begged him to add that of Cornelia Supera,

which he had lately explained,* and by which he has shown that Princess to have been the wife of the Emperor Æmilian; but he dared not part with it without the consent of the King. I asked the Duke of Ossuna to speak to the minister, Tanucci, who replied with a despotic importance, "if the "medal in question has a duplicate in the cabinet of Count "Pianura, he may dispose of one of them, if it is single, will "not permit it to go out of his dominions."

At Rome I was acquainted with Father Paciaudi, a Theatine; with Father Corsini, *général des ecoles pies*; with the Fathers Iacquier and le Seur, with Father Boscowitz, a Jesuit; Mess. Bottari and Asemanni, prefects of the library of the Vatican; the Marquis Lucatelli, guardian of this library; the Abbé Venuti, the Chevalier Vettori, with the Cardinals Passionei, Albani, and Spinelli, to whom I dedicated my explanation of the Mosaic of Palestine.

At Florence with Mess. Stosch and Gori; at Pésaro with M. Passeri and Annibal Olivieri, to whom since my return to France I addressed a letter about some Phenician monuments.

At the end of January 1757 the Ambassador returned to Paris. Appointed shortly after Ambassador to Vienna, he wrote to me to engage me to return with the Ambassadress. On our arrival he informed me of the arrangement, he had made for me with the new minister, M. de Saint Florentin. I should have accompanied them to Vienna; thence I should have gone at the expense of the king to visit Greece and the islands of the Archipelago, and should have returned by Marseilles. But, however attracting this project might have been for me, I was obliged to renounce it, because after so long an absence I could not leave the cabinet of medals any longer closed.

My life has been so connected with that of M. and Madame de Choiseul, they have had such an influence upon all the events of it, that it is impossible for me to speak of myself without speaking of them. No astonishment then must be excited, if they are constantly mentioned in these memoirs.

* Lettera al reverendissimo Padre D. Gian Francesco Baldini, generale della congregazione de clerici regolari di Somasca Napoli 1751.

At the close of the year 1758 M. de Stainville, afterwards Duke de Choiseul, was recalled from Vienna, and made minister of foreign affairs. The first moment I saw him, he told me it was the duty of himself and his wife to occupy themselves about my fortune, and mine to instruct them in my views. I did not expect so much goodness; and forced to explain myself I answered, that a pension of six thousand livres upon a benefice, joined to my salary, as guardian of the medals, would be sufficient for me to bring up two nephews, whom I had at college, and a third, whom I intended soon to place there. I blushed immediately at my indiscretion; he smiled, and encouraged me.

I protest here, that this was the only favor, I ever demanded of M. and Madame de Choiseul. I acknowledge at the same time, that solicitation was not necessary with them; and, if any one should ask to what I owed a fortune so considerable for a man of letters, I should answer, to that strong disposition, which they had to contribute to the happiness of others, to that profound sensibility, which did not permit them to forget attentions to them, to that noble and generous character, which persuaded them, as regards sentiment, that nothing is done, when every thing is not done, that can be done. Notwithstanding as such noble dispositions are almost always dangerous in those, with whom power is deposited, when they are not careful in watching them, I ought to observe after examples without number, that M. and Madame de Choiseul would never have consented to do the least injustice to serve their friends. I can never repay all, that I owe them; the only thing, which now remains, is to perpetuate in my family the recollection of so many benefactions.

In 1759 M. de Choiseul, having obtained for the Bishop of Evreaux, his brother, the Archbishopric of Alby, gave me a pension of four thousand livres upon this benefice.

There appeared in 1760 a virulent parody of a scene in Cinna against the Duke d' Aumont and M. d' Argental. The parents and relations excited all the court against M. Marmontel, suspected of being the author of this satire, because

he committed the indiscretion to read it at supper. They exerted themselves in consequence to take away the privilege of the Mercury and subscriptions, to which he had greatly augmented. To injure him more effectually they represented to Madame de Choiseul, that the Mercury produced, all expenses paid, twenty thousand livres; that it only exacted a slight inspection on the part of the author, because the labor was done by clerks; and that in procuring me this journal it would no longer be necessary to solicit the Bishop of Orleans in my favor, who was at last resolved to reserve exclusively for the nobility the Abbeys and benefices of some value. Madame de Choiseul communicated this project to Madame de Gramont as well, as to M. de Gontout, and all three spoke to Madame de Pompadour, declaring positively, that they did not pretend to influence in any manner the judgment of M. Marmontel. The Duke de Choiseul would not meddle in the affair.

I only knew M. Marmontel by having seen him two or three times at the house of Madame de Boccage; but I felt an extreme repugnance to live by the spoils of a man of merit. I explained myself more than once to Madame de Choiseul in conversation as well, as in writing; but being persuaded by all her acquaintances, that M. Marmontel was guilty, and that he could not retain the Mercury, she could not conceive the motives of my resistance. I begged M. de Gontaut to explain them to Madame de Pompadour, who approved them the more, as she did not wish to injure M. Marmontel.

I was placed in a painful situation. I was affected by the lively interest, which Madame de Choiseul openly discovered for me, and I risqued something by an obstinate refusal to condemn her proceedings, and to have them considered, as a piece of despotic beneficence. On the other side, if the court was against M. Marmontel, Paris was for him; every man of letters by an *esprit du corps* swore an eternal hatred to him, who should dare to take his place.

The public seemed to grow calm for some days, and I

thought myself out of danger, when suddenly M. d' Aumont produced a letter, which M. Marmontel had written him to exhort him to let the affair subside. This letter had a very bad effect, and reanimated M. d' Aumont and his partizans in the pursuit. It was then decided, that the privilege of the Mercury should be given to me, and on my refusal should be bestowed on M. de la Place. I then committed an essential fault ; I thought if it came into the hands of the last, it would not go out of them again ; that, if I accepted it, they would permit me after the necessary prejudices were dissipated to restore it to M. Marmontel. I wrote to Madame de Choiseul, and explained to her the reasons, which determined me at length to take charge of this journal. The privilege was expedited, and my eyes were opened. Foreseeing the succession of complaints, vexations, and dangers, to which I was exposed, I trembled at the error of my good intentions. Happily I received with the privilege a letter from M. de Choiseul, which calmed a little my inquietude. He came to Paris the same evening ; I saw him ; he advised me to go directly to M. d' Aumont to present him the privilege of the Mercury, to beg of him to restore it directly to M. Marmontel, representing to him, that he could not revenge himself in a manner more noble and more worthy himself. I flew to M. d' Aumont, I conjured him, I urged him, I had such an interest in persuading him ; but I treated with a man obstinate, like all little minds, implacable, like all ignoble hearts. I thought at one moment he was going to cede ; he appeared shaken, but he stopt of a sudden, saying to me, that it was not in his power, that he must have a regard to his family.

I came back very sad to render an account of my mission to M. de Choiseul, who carried me the same day to Versailles. On arriving he returned the privilege to M. de Saint Florentin, retaining for me upon this journal a pension of five thousand livres, which I thought too much. M. de la Place had the Mercury, the subscriptions to which very soon diminished so much, that the pensioners were greatly alarmed.

Mot to augment them I permitted M. Lutton, charged with the receipts and expenditures, to take from my pension the benefactions, given to the authors, who furnished pieces for the Mercury; in fine, some years after I was fortunate enough to be able to renounce that pension entirely. It has been since known, that the parody was by M. Curi, and that M. Marmontel preferred sacrificing his fortune to betraying his friend.*

Several places became vacant successively in the French academy. The philosophers declared with reason for M. Marmontel; the opposite party were always successful in opposing him. At one time, when his hopes appeared well founded, M. d' Argental, who played such a ridiculous part in the parody of Cinna, intrigued more strongly than ever with the academicians, who had any friendship for me. They urged me again to present myself, and again I rejected the proposition. I obtained even M. Gontaut to represent in the circle of Madame de Pompadour to those, who opposed the reception of M. Marmontel, how cruel it was, after having ruined a man of merit, to pursue him with such inveteracy.

Some philosophers never pardoned me for the momentary acceptance of the privilege of the Mercury, and still less the protection of M. and Madame de Choiseul.

I have seen in a collection of manuscript letters, that M. d' Alembert wrote from Berlin to Mademoiselle l' Espinasse, how much this prejudice had rendered him unjust. He had probably been informed, that I intended to dispute with M. Marmontel a vacant place at the academy, which was absolutely false. He answered, that one Marmontel was worth a thousand Barthelemies. I am well convinced, that M.

* This affair seems to have caused the Abbè Barthelemy much inquietude. It was a common thing in those days to satirize any courtier by parodying some celebrated passages in their tragedies. Such a satire, read in one society, was soon circulated, and produced great effects, as ridicule was more feared, than any other species of disgrace. Many unlucky wits have been lodged in the Bastile for similar offences. Some idea may be formed of th prodigious circulation of the Mercury, when the editor received four thou sand dollars yearly, besides paying many salaries to authors and others. T

Marmontel has more merit, than myself, but I do not think he has a thousand times as much; and the calculation of the geometrician appears to me incorrect.

One word more upon the French academy. After the reception of M. Marmontel, M. de Foncemagne and his friends, who were very numerous, undertook more than once to place me on the list. Several reasons prevented it. I had occupied the public too much during the unfortunate affair of the Mercury, and was not jealous enough of literary honors to purchase them at the price of the vexations of a stormy election. I had too much vanity to be desirous of entering into a body, where public opinion would place me in the lowest ranks. Two philosophical powers, Duclos and d' Alembert, had declared war against the court, and above all against M. de Choiseul, who thought very much of their talents, and very little of their principles. At each sitting they produced new manifestos against him. How could I have tranquilly borne such scenes of fury, when even those academicians, who had no connexion with that minister, were offended at them? That war, which lasted till the elevation of Madame du Barry, menaced France with the favor of the Duke d' Aguillon. Duclos and d' Alembert protected M. de la Chalotais, pursued by M. d' Aguillon, and supported, as it was said, by M. de Choiseul. From that moment all the crimes of the latter vanished; they resolved to grant him a peace with a treaty of alliance, and they offered him by the Baron de Breteuil the first vacant place at the academy, dispensing with the customary visits. M. de Choiseul, who had never been acquainted with their dispositions, successively hostile and pacific, was touched by this attention; and without the exile, which suddenly came upon him, he would have heard his eulogium in that hall, which had so often resounded with injuries against him.

I presume that their amnesty extended to me; for about that time M. d' Alembert, having expressed his surprise to M. Gatti, our common friend, that I did not present myself at the academy, added with a sort of contempt, "after all I

" did not imagine, that there was a person in the world, who " would not have been flattered to see himself inscribed on a " list, where are found the names of Buffon and Voltaire, " and I am bold to add that of d' Alembert."

I will presently tell the motives, which afterwards induced me to present myself. I must now resume the course of my fortune, which was only precious to me, because I owed it to friendship, and that it afforded me the lively pleasure of doing some good. One day Madame de Choiseul spoke to her husband of my attachment to them, he answered, smiling, by this verse of Corneille.

" Je l' ai comblé de biens, je veux l' en accabler."

(To be continued.)

REVIEW.

The Satires of Decimus Junius Juvenalis, translated into English verse by William Gifford, Esq. with notes and illustrations.

THE undertaking to translate into English verse a classic poet of antiquity is in many respects an arduous and an ungrateful task. The translation of a satirist is attended with peculiar difficulties and embarrassments. The topics of satire are generally of a nature so evanescent, that after the lapse of a few years the poet becomes unintelligible to his own countrymen without the aid of a commentator. There are indeed vices and follies so deeply rooted in the soil of human nature, that they are sure of reproduction in every age and every state of society, however frequently levelled by the pruninghook of satire. But far the greater proportion of the sins, which extort the *verses of indignation*, are perishable, as the sinners, who commit them; and, as the reforma-

tion of those, whom he censures, is the only proper purpose of the severe moralist, the very attainment of his purpose, by removing the objects of his reprobation, hurries at once the fault and the punishment towards the same grave of oblivion. A translation from any one of the modern languages of Europe into another is a work of little difficulty; for besides the general similarity of construction, which pervades them all, the religion and laws, the manners and usages, the institutions and occupations of the Europeans, are all so nearly alike, that a translator has little else to ascertain, than the corresponding *word*, which designates the same *thing* in two dialects, generally derived from one common origin. Yet with all these facilities how rarely do we hear of a translation from a modern poet of any celebrity, which can be mentioned in comparison with the original. Far heavier is the duty of a translator from a classic author in a dead language. So different are the modes of human existence at this day from those of the age and nation of his prototype, that he finds himself perpetually perplexed not only for a *word*, which may answer to the word of his original, but even to ascertain a precise idea of the *thing*, which for many ages perhaps has ceased to exist. Such a translation therefore must at almost every line be accompanied by a dissertation, without which the poet will scarcely be more intelligible in his modern metamorphoses, than in his original features. To *comment and translate* is therefore of inseparable connexion; and Pope, though he alone possessed the secret of making it a profitable employment, laments it, as a misfortune not less afflictive to him, than Hibernian politics to his friend, Swift. To the labors of the commentator indeed the world is more parsimonious of its rewards, than to those of his fellow drudge. But both are liable to one hardship, from which the other branches of literature are more exempt; that of being succeeded by rivals in the same career, who gather all the harvest, which they have laboriously raised, and then insult them for their want of skill, and even for the severity of their toils.

Four poetic translations of Juvenal had appeared in the

English language, before that of Mr. Gifford; those of Stapylton and Holyday at the commencement of the seventeenth century; the compilation, which goes under the name of Dryden, near the opening of the eighteenth; and that of Mr. Owen, several years after Mr. Gifford's first proposals were published, but a short time before his work was completed. The two earliest are characterized by Mr. Gifford in his essay on the Roman satirists, prefixed to his book with great candor; and indeed the respectful manner, in which he mentions the performance of Holyday, and the very frequent use, he has made of the learned annotations, it contains, give us reason to regret, that it had so generally fallen into neglect. Critics are not the only persons in the temple of fame, who efface the names of others from the columns to substitute their own; and so entirely was the memory of Holyday offuscated by the splendor of Dryden's reputation, that a copy of his book could not be obtained even in England without considerable industry of research, and might in this country be sought in the most extensive public libraries in vain.

In order to judge fairly of a writer's success it is proper to take into the estimate the object, which he proposed to himself. That of Dryden and his associates was to make their author appear in a poetic dress; "to make him more sound-"ing and more elegant, than he was before in English." But they were not peculiarly solicitous of fidelity. They did not even pretend to give the whole sense of Juvenal; they performed their task in a manner, which Dryden himself is at a loss to characterize, and which he confesses to be neither paraphrase, nor translation.

Mr. Gifford's pretensions are of a higher order. He professes to give "*the whole of Juvenal*," as he would have spoken, had he lived in the present age, purifying the *expression* only through the strainers of modern refinement. Plainness in his own opinion is the general character of his translation; and his principal ambition is to leave the original more intelligible, than he found it.

In comparing these different purposes with their execu-

tion, it will be difficult to avoid the conclusion, that Dryden and his partners performed more, than they had promised, while Mr. Gifford promised more, than he has performed. The very undertaking to give the whole of Juvenal in terms, reconcileable to the ears of manly decency, is as absurd, as that of the philosopher of Laputta, who was occupied in extracting an agreeable perfume from human excrements. Mr. Gifford's resolution, intrepid as it is, confessedly stands appalled before *an exceptionable line* here and there. Indeed his pen appears to have dropped from his hand more frequently, than he was aware; for there is at least one passage in the sixth satire, where he has omitted seven successive lines of the original, having a very apparent connexion with the subject of the satire. The omissions in that satire alone are more than sufficient to fill the half a page, which the boasted strength of his Muse's stomach could not bear; and in numberless others he has so veiled the nakedness of his author's images, that Juvenal would be as much puzzled to recognize them in their flimsy attire, as he thinks Romulus would have been to discover his rustic under the Trechedipna of the Greeks. Perhaps no reader of taste and delicacy will blame Mr. Gifford either for his omissions, or for his figleaves; but he should not have promised to give the whole of Juvenal He should have left the *Latin* language in undisturbed possession of the exclusive privilege of setting all decency at defiance.

There is indeed more of fastidiousness, than of purity, in the censures, which have so generally passed upon Juvenal upon this article. Mr. Gifford has partially defended him, but has omitted in the argument what ought to be considered, as the primary point of his justification. If the taste of modern readers cannot or will not discriminate between the licentiousness, which *inflames* the passions, and the freedom, which *chastises* them, it is a proof, that this boasted refinement is no better, than a real depravity of taste. It is not the naked deformity, but the meretricious attire of vice, that can be dangerous to good sense or morality. The pictures of Ju-

venal are horrible only because the objects, represented, ought to be viewed with horror. If he strips his criminals to the skin, it is only to lash them with a whip of scorpions. If he exhibits the most hideous features of corruption, it is only to quicken our admiration for the beauties of virtue. He holds out no lascivious lures to the imagination; no philtres to the senses. It is impossible to survey the scenes, he describes, without partaking the disgust and detestation, which he felt, and which it was his purpose to inspire. If in those times it was no offence to call things by their names; if upon the principles of the Stoic philosophy, to which Juvenal inclined, and which contained the purest system of morals, ever known previous to the introduction of christianity, such plainness of speech was not only indulged, but prescribed, we may disculpate the Roman poet, but we must not pretend to translate him entire.

The other part of Mr. Gifford's engagement he has accomplished more successfully. He is generally faithful to the sense of the author, and often renders his ideas with a precision, which the former translators had not attained. He has not, so far, as I have seen, discovered any new solution for the difficult passages; but he has selected the most probable construction, where the former editors and commentators had differed in their opinions. Many single lines of the translation are eminently happy. His notes, though containing very little new matter, are judicious and entertaining; spiced with satires more than enough, and to some degree of affectation; but enlivened with ingenious remarks, and adorned with frequent quotations from modern poets in imitation of the passages, at which they are introduced, and sometimes furnishing a pleasing illustration of them. They are also remarkable as well, as the preliminary narrative of his own life, and the essay on the Roman satirists, for an invariable respect and attachment to religion and virtue. Having said this, commendation is compelled to stop. The principal value of Mr. Gifford's work consists in the notes; for taken altogether the translation is far from doing justice to the original, or to the expectations of the public.

Its most important defect is the want of harmony in the versification. Had Mr. Gifford chosen to give his translation in prose or in blank verse, he was at liberty so to do; but having submitted voluntarily to the shackles of rhyme, he must be judged by the rules, which are applicable to that species of composition. The first and greatest offence against the rules of harmony is in the incessant practice of running the sense from line to line, and from couplet to couplet, instead of including it within the compass of a line, or at most of a couplet. This is what the French call crosslegged poetry; and, although English versification, less rigorous than that of France, reluctantly admits occasional deviations from the rule of closing the sense with the couplet, yet this indulgence must be used with a very sparing hand, or reserved for occasions, where it may add to the energy of the thought, what it must inevitably deduct from the sweetness of the verse. In this respect Mr. Gifford stumbles at the threshold. The first five couplets of his translation exhibit no less than four instances of his incapacity, or his neglect to comply with this essential requisite of all harmonious rhyme.

> "What, while with one eternal mouthing hoarse,
> "Codrus persists on my vex'd ear *to force*
> "*His Theseid*, must I, to my fate resign'd,
> "Hear, ONLY hear, and never pay in kind?
> "Must this with farce and folly rack *my head*
> "*Unpunish'd*, that with sing song whine me dead?
> "Must Telephus, huge Telephus, *at will*
> "*The day*, unpunish'd, waste? Or *linger still*,
> "*Orestes*, with broad margin overwrit,
> "And back, and.....O, ye gods! not finish'd yet?"

Mr. Gifford tells us he never "lisped in numbers." After this specimen of his poetry no reader will ever suspect his infancy of that, to which he appears so inadequate in his maturer age. To say nothing of the awkwardness of "this" and "that" in the English idiom to render the *Hic* and *Ille* of the Latin; to pass over the repetition of "Telephus, huge "Telephus," obviously introduced for the sole purpose of furnishing out the necessary number of syllables to the line;

to forgive the impassioned exclamation of "O ye gods," so different from the dry, piercing caustic, "nec dum finitus "Orestes," the very humor of which consists in its simplicity. What ear, accustomed to the melodies of good English rhyme, can ever be reconciled to strains so "rumbling, rough, "and fierce," as these?

Another defect of Mr. Gifford's verse is the frequent use of improper rhymes. In this same first satire we have in the compass of fifteen lines "hear" made to rhyme with "care," "bare" with "spear," and "heat" with "weight" and "freight." There are many others equally inadmissible; indeed they are habitual throughout the work.

A third imperfection is the introduction of *eking* words and hemistiches to help out the rhyme. In a note to the sixth satire he gives an instance of this from his predecessor, Holyday, with some tokens of sympathy to the distresses, that writer suffered from "the wicked necessity of rhyme;" and well might he sympathize with Holyday on this account after having written in the first satire

"What! shall the man, who drugg'd three uncles, THREE!
"Tower by in triumph, and look down on me!"

This fault, though not so obvious, as the two former, is equally obnoxious to the genuine poet, and though less offensive to the ear, is more displeasing to the understanding. Mr. Gifford is severe enough in his animadversions upon other bards, and comes with an ill grace to appeal from the sentence of Boileau, that

"La Rhyme est une esclave, et ne doit qu' obéir."

The beauty of the versification is so essential to the permanent reputation of all poetry, that it is impossible Mr. Gifford's version should ever be a popular work. But perhaps, as a compensation for these faults, it may contribute facilities to the student of the original, and assist the learned, though it can never delight the vulgar reader. The translator appears to value himself upon a very discriminating knowledge of his author's manner, and upon having successfully exemplified it in all its varieties, which, as he observes, are great-

er, than is generally supposed. But one of the marked characters of Juvenal's *manner* is harmonious versification, and in rendering this it would scarcely be possible to fail more egregiously, than Mr. Gifford has done. Another and a very beautiful peculiarity of Juvenal's manner is the commanding and dignified tone, with which he often delivers precepts of moral virtue. "He speaks, as one having authority;" but when he assumes this tone, the sublimity of the precept and the beauty of the language are always sure to justify him in it. Let us examine some of these passages, and endeavour to ascertain how far Mr. Gifford has done justice to them in his translation.

Sat. II. v. 149.

" Esse aliquos manes, et subterranea regna,
" Et contum, et Stygio ranas in gurgite nigras,
" Atque una transire vadum tot millia cymba,
" Nec pueri credunt, nisi qui nondum ære lavantur.
" SED TU VERA PUTA. Curius quid sentit, et ambo
" Scipiadæ? Quid Fabricius, manesque Camilli?
" Quid Cremeræ legis, et Cannis consumpta juventus,
" Tot bellorum animæ? Quoties hinc talis ad illos
" Umbra venit, cuperent lustrari, si qua darentur
" Sulphura cum tedis at si foret humida laurus.
" Illuc heu miseri traducimur; arma quidem ultra
" Littora Jubernæ promovimus, et modo captas
" Orcades, ac minima contentos nocte Britannos."

" That angry justice formed a dreadful hell,
" That ghosts in subterraneous regions dwell,
" That hateful Styx his muddy current rolls,
" And Charon ferries o'er unbodied souls,
" Are now as tales, or idle fables prized,
" By children questioned, and by men despised.
" YET THIS DO THOU BELIEVE. What thoughts declare,
" Ye Scipios, once the thunderbolts of war,
" Fabricius, Curius, great Camillus' ghost!
" Ye valiant Fabii, in yourselves a host!
" Ye dauntless youths, at fatal Cannæ slain!
" Spirits of many a brave and bloody plain!
" Declare what thoughts your sacred rest invade,
" Whene'er ye spy an unbelieving shade?
" Ye fly to expiate the blasting view;
" Fling on the pine tree torch the sulphur blue,
" And from the dripping bay dash round the lustral dew.

" And yet to these abodes we all must come ;
" Believe or not, these are our final home,
" Though wide around our conquering arms are hurl'd,
" And the huge grasp embrace the polar world."

Sat. II. v. 221, *&c.*

Upon the whole this may be considered, as one of Mr. Gifford's happiest passages. The " sed tu vera puta" appears in English, rendered word for word without losing the energy of the original. The " Cannis consumpta juventus" is indeed very much enfeebled by the *trite* and insignificant epithets " dauntless" and " fatal," creeping in to fill up the line ; but ample atonement is made for this deficiency in the next verse, " tot bellorum animæ ;" " Spirits of many a brave and " bloody plain !" where the poetical image, if not quite so great, is more definite, and equally beautiful with that of the original.

The next passage I shall select, marked with this peculiar feature of Juvenal's manner, is in the third satire, v. 51.

" Nil tibi se debere putat, nil conferet unquam,
" Participem qui te secreti fecit honesti.
" Carus erit Verri, qui Verrem tempore, quo vult,
" Accusare potest. *Tanti tibi non sit opaci*
" *Omnis arena Tagi, quodque in mare volvitur aurum,*
" *Ut somno careas, ponendaque præmia sumas*
" *Tristis, et a magno semper timearis amici.*"

Gifford Sat. III. v. 81.

" They owe, they pay thee nothing, *who prepare*
" *To trust* an honest secret to thy care ;
" But a dishonest ! there they feel thy power,
" And buy thy friendship high from hour to hour ;
" But let not all, that Tagus' waves contain,
" Nor all the gold, they pour into the main,
" Be deemed a bribe sufficient to requite
" Thy loss of peace by day, of sleep by night.
" O take not, take not what thy soul rejects,
" Nor sell the faith, which he, who buys, suspects."

The two first lines of the translation are not only tame and prosaic ; they are not even true to the original, but debase into little better than nonsense an important moral truth, very clearly expressed. Juvenal says not a word of *preparing* to trust a secret. He says, " the man, who *has* confided an

" *honorable* secret to you, will not think he owes you aught, " or ever bribe you. But he, who has it in his power, when " he pleases to impeach Verres, will be dear to Verres." This allusion to Verres Mr. Gifford has converted into a general observation, which may be excused, as there is nothing in it peculiarly striking. Then comes the authorative precept, of which the last line in the translation is almost as defective, as those, with which the passage begins; to be " the " perpetual terror of a powerful friend " is a situation, which no language can too forcibly deprecate; but to conclude an exhortation thus ardent and glowing, with a thought so ambiguous, expressed in terms so mean,

" Nor sell the faith, *which he, who buys, suspects!*"

O, most lame and impotent conclusion!

The same characteristic manner is exemplified in its utmost extent in the eighth satire, where the language of command is used almost from one end of the poem to the other. The passages, which might be exhibited to this effect, are so numerous, that the only embarrassment is in the selection. I confine myself to one.

Juvenal, Sat. VIII. v. 79.

" Esto bonus miles, tutor bonus, arbiter idem
" Integer; ambiguæ si quando citebere testis
" Incertæque rei, Phalaris licet imperet ut sis
" Falsus, et admoto dictet perjuria tuaro,
" SUMMUM CREDE NEFAS ANIMAM PRÆFERRE PUDORI
" ET PROPTER VITAM VIVENDI PERDERE CAUSAS."

Gifford, Sat. VIII. v. 123.

" Be brave, be just; and, when thy country's laws
" Call thee to witness in a dubious cause,
" Though Phalaris place his bull before thine eye,
" And frowning dictate to thy lips a lie,
" THINK IT THE HEIGHT OF BASENESS BREATH TO CHOOSE
" ERE HONOR, AND LIFE'S END FOR LIFE TO LOSE."

A sublimer sentiment never was uttered by the lips of mortal man, than that, contained in the last two lines of this passage. The translation is almost literal, and yet the whole spirit of the original has evaporated in the lines of Mr. Gifford. In the Latin not a harsh collision, and only one mon-

osyllable in the two verses; in the English all is rough and harsh; the lines run almost in monosyllables. The "height "of baseness" is a phrase too vulgar and colloquial for poetry; "BREATH to choose, ere honor" is next to ludicrous, and "life's ends for life to lose" is equivocal in the sense, and so drawling in the sound, that to pronounce it is enough to give one a fit of the asthma. This is surely not Juvenal's manner.

A passage from the fourteenth satire shall conclude this part of our examination.

Juvenal Sat. XIV. v. 44, &c.

"Nil dictu fœdum, visuque hæc limina tanget,
"Intra quæ puer est. Procul hinc, procul inde puellæ
"Lenonum, et cantus pernoctantis parasiti.
"*Maxima debetur puero reverentia.* Si quid
"Turpe paras, nec tu pueri contempseris annos;
"Sed peccaturo obsistat tibi filius infans."

Gifford Sat. XIV. v. 62, &c.

"O friend! far from the walls, where children dwell,
"Every immodest sight and sound repel;
"THE PLACE IS SACRED. Far, far hence remove,
"Ye venal votaries of illicit love!
"Ye dangerous knaves, who pander to be fed,
"And sell yourselves to infamy for bread!
"Reverence to children, as to heaven, is due;
"When thou wouldst then some darling sin pursue,
"*Think* that thy infant offspring eyes the deed,
"And let the *thought* abate thy guilty speed;
"Back from the headlong steep thy steps entice,
"And check thee tottering on the verge of vice."

In this passage Mr. Gifford's versification is not quite so bad, as in some of the former, but the departure from Juvenal's *manner* is equally conspicuous. Juvenal is full of beautiful *imagery*; Mr. Gifford freezes it into *reflection*. What a scene for instance do the words "cantus pernoctantis par-"asiti" present to the imagination? Mr. Gifford translates it

"Ye dangerous *knaves*, who pander to be fed,
"And sell yourselves to infamy for bread."

Three words are dilated into a whole couplet; the second line of which is mere repetition of the thought, contained in

part of the first. The parasite vanished ; his nocturnal song is no longer heard ; but in his stead we have a definition of his character in low and abusive language. The picture is as effectually banished from the translation, as the original is forbidden by the poet. Was this exclusion expedient because the scene itself was improper for contemplation? What then will be said of the subsequent lines ? Juvenal brings the child himself, the *infant* child, to stand between the father and guilt. Gifford tells the father to *think* that the child eyes the deed ; and let the *thought* abate his speed, entice him back, and check him tottering, all at once. It is a powerful thought, that he calls for, it must be confessed ; but the child is gone ; and what thought can ever rival the eloquence of the attitude, in which Juvenal had placed him ? Juvenal adorns the purest morality with the sweetest blossom of Parnassus. In Mr. Gifford's hands the blossom withers, and in its stead he gives us a whole bunch of artificial flowers in all the profusion and confusion of common place.

There is yet another peculiar feature in the manner of Juvenal, perhaps more exclusively his own, than even the harmony of his verse, or the commanding grandeur of his morality. This is the keenness of his sarcasms ; or what Boileau calls "*the excess of his biting hyperbola.*" To determine whether Mr Gifford has accurately caught this lineament of his author we may examine a few passages, where it is exemplified in the most striking light.

Juvenal Sat. III. v. 41, *&c.*

" Quid Romæ faciam ? Mentiri nescio, librum,
" Si malus est, nequeo laudare, et poscere ; motu
" Astrorum ignoro ; funus promittere patris
" Nec volo, nec possum ; ranarum viscera nunquam
" Inspexi—"

Gifford Sat. III. v. 63, *&c.*

" What should I do at Rome ? I know not, I,
" To cog and flatter ; I could never lie,
" Nor, when I heard a great man's verses, smile,
" And beg a copy, if I thought them vile.

" A sublunary wight, I have no skill
" To read the stars; I neither can, nor will
" Presage a father's death; I never pried
" In toads for poison, *or in aught beside.*"

Is there a mind ever so ignorant, I will not say of the art poetry, but of the most ordinary prose, which can forbear to perceive the sharpness of this passage in the original, " what " should I do at Rome? I know not how to lie;" or to acknowledge, that Mr. Gifford's interposition of " I know not, " I, to cog and flatter," immediately after the question takes off the finest edge of the satire. And why this interposition, without warrant from the original, and altogether superfluous to the sense? Merely to fill up a couplet, and make a rhyme for LIE. To finish the fate of this idea Mr. Gifford has thrown the asseveration of Umbritius, that he *cannot* lie, into a past tense, " I *could never* lie," nor, when I *heard* a great man's verses, smile, and beg a copy, &c. The rhetoricians tell us, that to put the present for the past is sometimes done to make the thought more animated and lively; but to put the past for the present can be in no system of poetry, unless it be in the art of sinking. " I neither can, nor will " PROMISE a father's funeral," says Umbritius in Juvenal. Instead of *promise* Mr. Gifford substitutes *presage*. The meaning is certainly the same; but, as a stroke of satire, compare the force of the two words, and judge between the author and his translator.

" . . . . . I never pried
" In toads for poison—"

Says Umbritius, " I never inspected the entrails of *toads*." Now Umbritius being an Aruspex it was his particular business to inspect the entrails of animals at religious sacrifices. But these were never toads. When he asserts then, that he never inspected TOADS, that was sufficient to convey his meaning to the hearer or reader of Juvenal's day. The mere translation of the words would now leave the idea obscure, and Mr. Gifford did well to add " for poison;" the remainder of the line he could not so well justify; *or in aught beside.* Um-

britius does not hint at inspecting *aught beside*; and the addition flattens beyond measure the whole passage. Umbritius, like the *rana rubeta*, has lost all his venom by passing over to England.

Our next extract shall be from the sixth satire.

Juvenal Sat. VI. v. 28.

" Certè sanus eras. Uxorem, Posthume, ducis ?
" Dic quâ Tisiphone, quibus exagitare colubris ?
" Ferre potes dominam salvis tot restibus ullam ?
" Cum pateant altæ caligentesque fenestræ ?
" Cum tibi vicinum se præbeat Æmilius pons ?"

Gifford Sat. VI. v. 39, &c.

" . . . Thou once, Ursidius, hadst thy wits ;
" But thus to talk of wiving ! O, these fits !
" What madness, prithee, has thy soul possest,
" What snakes, what furies agitate thy breast ?
" Heavens, wilt thou tamely drag the galling chain,
" While hemp is to be bought, while knives remain ?
" While windows woo thee so divinely high,
" And Tiber and the Æmilian bridge are nigh ?"

The first remark, which forces itself upon us in the translation of this passage, is a total departure from the *simplicity* of Juvenal's manner. 1. By the introduction of repeated exclamations ; " *O those fits ;*" " *Heavens,*" &c. We think this practice much too common with Mr. Gifford throughout his whole translation. Juvenal is vehement in his language ; but it is not the vehemence of perpetual interjections ; no writer was ever more sparing of tragic oh's and ah's than he. 2. By the use of low and affected language. " But thus to " TALK OF WIVING." These expressions are neither natural nor elegant ; there is nothing like them in Juvenal. 3. By an attempt to improve upon the author's ideas in making the windows *divinely* high, and setting them to *woo* poor Posthumus. The windows of Juvenal do not *woo*, neither are they *divinely* high. They are not meant to be deck'd with any fascination ; but are presented as offering the means of escaping by suicide from a heavier calamity. Examine this passage in a *literal* translation, and you will feel how far Mr. Gifford has here varied from his author's manner. " You

" certainly *had* your senses, Posthumus, and do you take a " wife ? Say by what Fury, by what snakes is your bosom " tortured ; Can you submit to *any* female tyrant, while so " many ropes are to be had ? while high and dark windows " may be found open ; and while the Æmilian bridge offers " itself to you so near at hand ?"

From the thirteenth satire we take another specimen of this same *manner*.

Juvenal Sat. XIII. v. 13, *&c.*

" Tu quamvis levium minimam exiguamque malorum
" Particulam vix ferre potes spumantibus ardens
" Visceribus, sacrum tibi quod non reddat amicus
" Depositum. Stupet hæc, qui jam post terga reliquit
" Sexaginta annos Fonteio Consule natus ?
" An nihil in melius tot rerum proficis usu ?

Gifford Sat. XIII. v. 15, *&c.*

" But thou, so new to crosses, as to feel
" The slightest portion of the slightest ill,
" Tremblest with rage, because a friend forswears
" The sacred pledge, entrusted to his cares.
" What, thou, Calvinus, bear so weak a mind,
" Thou, who hast left full three score years behind ?
" Heavens ! have they taught thee nothing, nothing, friend ?
" And art thou grown gray headed to no end ?

Juvenal Sat. XIII. v. 33.

" . . . . Dic senior bullâ dignissime, nescis
" Quas habeat Veneres aliena pecunia ? Nescis
" Quem tua simplicitas risum vulgo moveat cum
" Exigis a quoquam ne pejeret, et putet ullis
" Esse aliquod Numen templis, aræque rubenti ?

Gifford Sat, XIII. v. 43, *&c.*

" Gray headed infant ! art thou to be told
" What loves, what graces deck another's gold ?
" Art thou to learn to what loud bursts of mirth
" Thy primitive simplicity gives birth ;
" When thou stepp'st forth, and with a serious air
" Forewarn'st the crowd from perjury to forbear ;
" Requir'st them to believe in things divine,
" And that a God inherits every shrine ?

In these passages I am pleased to find in the translation more of Juvenal's manner, than in most of those, before examined ; yet they are not altogether satisfactory. The word

quamvis in the thirteenth line is perhaps the most important word in the whole passage to mark the full meaning of Juvenal, yet the translation omits it altogether. "Ill" was never made to rhyme with "feel." The line

"Heavens! have they taught thee nothing, nothing, friend?

is not only objectionable for the exclamation and the awkward repetition of "nothing," but is altogether superfluous; if it were expunged, the translation would be more faithful, and it is therefore worse, than....*nothing*.

I know not how far it may be to Mr. Gifford's credit, but so it is, that the only part of Juvenal's manner, in which the translator appears inspired with the very genius of his author, is that, which has always been to minds of delicate taste the heaviest objection against Juvenal himself. In those nauseous descriptions, at which the very stomach of the reader heaves, which abound too much in this author, his translator has so successfully vied with him, that one would imagine the two poets were contending for the *diving* prize of the Dunciad, and one knows not which to pronounce most improved in the "dark dexterity of groping well." Hence it is, that Mr. Gifford has unquestionably been more fortunate in his version of the sixth satire, than in any of the rest. Some of the most tremendous passages of this complexion I purposely omit; they are really not fit to be seen. One only of the most unexceptionable must serve, as a sample for all; and, if the picture is disgusting, an American may take a cordial satisfaction, that it has no original in *his* country.

Juvenal Sat VI. v. 459, *&c.*

"Intolerabilius nihil est quam fœmina dives.
"Interea fœda aspectu, ridendaque multo
"Pane tumet facies, aut pinguia Poppæana
"Spirat, et hinc miseri viscantur labra mariti.
"Ad mœchum veniet lotâ cute; quando videri
"Vult formosa domi? Mœchis foliata parantur.
"His emitur quicquid graciles huc mittitis Indi.
"Tandem aperit vultum, et tectoria prima reponit;
"Incipit agnosci, atque illo lacte fovetur,
"Propter quod secum comites educit asellas,
"Exul Hyperboreum si dimittatur ad axem.

" Sed quæ mutatis inducitur, atque fovetur
" Tot medicaminibus, coctæque ailiginis offas
" Accipit et madidæ ; FACIES DICETUR, AN ULCUS ?

Gifford Sat. VI. v. 683, *&c.*

" Sure of all ills, with which the state is curst,
" A wife, who brings you money, is the worst.
" Behold ! her face a spectacle appears,
" Bloated, and foul, and plaister'd to the ears
" With viscous pastes ; the husband looks askew,
" And sticks his lips in this detested glue.
" Still to the adulterer, sweet and clean she goes,
" (No sight offends his eye, no smell his nose,)
" But rots in filth at home, a very pest,
" And thinks it loss of leisure to be drest.
" For him, she breathes of nard, for him alone,
" She makes the sweets of Araby her own ;
" For him, at length, she ventures to uncase
" Her person ; scales the rough-cast from her face,
" And, while her maids to know her now begin,
" Washes with asses milk her frowzy skin ;
" Asses, which, exiled to the Pole, the fair,
" For her charms' sake, would carry with her there.
" But tell me yet ; this thing, thus daub'd and oil'd,
" Thus poultic'd, plaister'd, bak'd by turns and boil'd,
" Thus with pomatums, ointments, lacquer'd o'er,
" Is it a FACE, Ursidius, or a SORE ?

On the whole, though Mr. Gifford's work may be considered an acquisition to English literature, it has not supplied the want of a good poetical version of Juvenal ; nor is there reason to hope, that any material improvement of the work should be the result of a future edition. The defects are radical. They proceed from the obvious circumstance, that the author has no ear for harmony, and little poetical fancy. Mr. Gifford has undoubtedly great merit. The energy and success, with which he has struggled through poverty and distress to that elevation of learning and reputation, which he has attained, deserve the highest commendation. His history, as delineated in his own narrative, might disarm criticism herself, did not the selfsufficient tone, and harshness of his own censures, tend to prepossess many of his readers against him. Had he been thoroughly impressed with that

maxim of his author, "e cœlo descendit γνῶθι σεαυτον," he might have discovered, that a sturdy temper, a sound understanding, and a censorious spirit are not sufficient to form a Juvenal, unless with them are combined the eye and the ear of a poet. The consideration, that his pen has generally been employed in the cause of religion, virtue, and taste, entitles him to the respect of every just and honorable mind; yet even that ought not to blind us to his failings. Nothing can be so pernicious to the interests of virtue, as the vices of her friends. A writer, who is ever professing the faith and the hopes of a Christian, should remember, that the first of christian virtues is charity; that "charity suffereth long, and is "KIND;" that she is neither supremely satisfied with herself, nor inflexibly stern to others. There is great want of this doctrine, or at least of the practice, which should be founded upon it, in the general tenor of Mr. Gifford's notes. His great ambition seems to have been to make them as satyrical as possible, and in many places he writes as if he were of opinion, that to find fault is the same thing, as to be witty. If the "race of Bartholomew-fair Farce-mongers" deserved no mercy; if all the previous translators and commentators of Juvenal were fair games for their rival and successor, and he has no indulgence for any of them, he might at least have repressed a perpetual disposition to sneer at names both of ancient and modern times, which possess, and justly possess, at least as much of the regard and veneration of mankind, as will ever fall to his share. Among these names will be found Virgil, Plutarch, Seneca, Pliny the younger, Dryden, Lord Orrery, Bruce, Thompson, Doctor Warton, Doctor Darwin, and many others. There is a moral obligation to treat with reverence the characters of men, who have contributed to the instruction or entertainment of mankind, and to this obligation a satirist should be the first to submit.

The American edition of this work is in point of correctness and elegance one of the most remarkable, which have issued from the presses of this country. The typography of our principal cities has of late years so rapidly improved, that

we may hope they will ere long remove the necessity of those literary importations from Europe, with which we are yet necessitated to content ourselves. The head of the author, prefixed to the title page, bespeaks a similar and equally pleasing improvement in the skill of our engravers. It gives us much pleasure also to see the translation of an ancient classic selected for republication, as it affords some indication of a growing fondness in our country for those inexhaustible treasures of ancient literature, which in our eagerness for less precious treasures we have hitherto inexcusably neglected and despised.

Flora Boreali-Americana, sistens caracteres plantarum, quas in Americâ septentrionali collegit et detexit Andreas Michaux, instituti Gallici scientiarum, necnon societatis agriculturæ Caroliniensis socius. Tabulis æneis 51 ornata. 2 tom. 8vo, 330 & 340 pp. Paris, 1803.

THIS work, though on a subject of such vast interest, as the native plants of our country, is very little known, indeed scarcely to be found among us. A copy, lately received of a friend in Europe, affords an opportunity of giving a general idea of the work, and exhibiting some specimens of its execution to our botanical readers.*

On a comparison of this with several preceding essays toward a botanical arrangement of American vegetation, it must be pronounced a great acquisition to the stock of knowledge on this interesting subject. The descriptions are generally accurate, and tolerably full; and it certainly deserves celebrity both for what it has effected, and as an important auxiliary to future laborers in this delightful garden.

* Would not a translation of these volumes be acceptable to the public? If encouragement could be expected, we think some gentleman of leisure might be readily found to undertake it.

In a neat preface the son of the author* has very modestly exhibited the claims of the work to public regard. His father, having been six years in Persia for the sake of natural researches, was sent to America by Louis XVI, who was not only an amiable man and a mild monarch, but also a munificent patron of science. They, who persecuted and murdered him, were vandals as well, as regicides. "Cursed be "their anger, for it was fierce, and their wrath, for it was "cruel."

M. Michaux passed twelve years in our country, collecting materials for the present publication. He acknowledges the aid, derived from Cornuti on the plants of Canada, Clayton and Gronovius on those of Virginia, Catesby's natural history of the Carolinas and Florida, Walter's Flora Caroliniana, Bartram's and Marshall's† publications, and Forster, whose American florist is merely a nomenclature without any descriptions annexed.

M. Michaux's chief residence while in America was in the vicinity of Charleston S. C. where he commenced a botanical garden on a very systematic plan. About the year 1801 he embarked for Asia, as a Sçavant of the national institute, in pursuit of his favorite inquiries. He fell a victim to his indefatigable researches in Madagascar. On his departure from Carolina the agricultural society there purchased his garden, which has since been removed near to the city, that it may be more immediately under the inspection of the scientific president of the society, his excellency C. C. Pinckney, and more accessible to the visits of the inhabitants and strangers. A gentleman arrived from Corsica in 1804, recommended to General P. by his correspondents in the national institute, as eminently qualified for the superintendance of the garden. Late information enables us to state, for the satis-

* F. A. Michaux M. D. membre de la societé d' histoire naturelle de Paris &c. author of a "voyage a l' Ouest des monts Alléghanys, dans les Etats "de l' Ohio, du Kentucky, et du Tennessée," &c, Paris 1 tom. 8vo. 1804.

† Arbustum Americanum, or American grove &c. by Humphrey Marshall. Philad. 1785, 8vo 176 pp. This, though concise and limited in its plan, is an excellent performance.

faction of those, who have a taste for natural history, that the garden flourishes; and from the known liberality and literary ardor of its patron and his associates as well, as from the favorable soil and climate of the state, it will undoubtedly attain great celebrity.

M. Michaux, as a testimony of gratitude and respect as well, as a "tribute to one of the most thorough botanists, "with whom he had been acquainted," named a new genus of plants, Pinckneya. The flower, of which there are two species, is very beautiful; of the fifth class first order, Pentand. Monogyn. It considerably resembles the wild honeysuckle, or, as some call it, the swamp pink of our low pasture grounds, which is the Linnean genus Lonicera. The annexed description may serve, as a good specimen of the work, in which the second species Pinckneya pubens is exemplified by a very correct engraving. The engravings are generally executed with taste and accuracy as far, as our acquaintance with the originals authorises an opinion.

PINCKNEYA.

"Caulis fructicosus. Folia opposita, stipulacea. Flores "majusculi, fasciculato-paniculati.

"Cal. oblongus; tubo turbinato, solido; limbo longiore, "patentiuscule erecto, 5-partito; laciniis oblongis, raro sub-"æqualibus; una solito (vel etiam altera) in bracteam folii-"formem, coloratam apice ampliata.

"Cor. tubus longus, cylindraceus, ima parte paulo arc-"tior; limbus 5-partitus; laciniis oblongis, obtusis, recurvo-"patentissimis.

"Stam. quinque; filamenta supra faucem exerta, erecta, "longa, setacea, paulisper supra basim tubi corollæ inserta; "antheræ subversatiles, oblongæ, obtusæ.

"Pist. Ovarium tubo calycis concretum sive inferum; sty-"lus longitudine staminum; stigma crassiusculum, obtuse "bilobum.

"Fruct. capsula majuscula, subrotunda, modice compres-"sa, opposite bisulca et inde quasi ovato-digastra, apice retu-"so et areolato nudissima.

—" Pericarpium subcoriaceo-carthaceum, 2-loculare, hiz-
" tu modico bivalvi; valvis medio semiseptiferis.

—" Semina numerosa, horizontaliter acervata, alato-
" membranacea, circumscriptione irregulariter suborbiculata,
" basi lunatim emarginata, qua affixa sunt receptaculo axili.

—" Nucleus ovalis, plano-lenticularis, materie subcornea
" undique includente embryonem rectum, cotyledonibus bre-
" vi-ovalibus, obtusis; radicula compressiuscule tereti, illis
" paulo breviore."

" Genus affine CINCHONÆ."

" PUBENS. P. foliis ovalibus, utrinque acutis, subtus
" subtomentosis.

" Obs. Frutex subarborescens, erectus, opposite ramo-
" sus. Flores majusculi, pallentes et purpureo-lineati; fas-
" ciculis e supremis axillis et terminalibus subpaniculatis.

" Hab. ad ripas fluvii Sanctæ Mariæ, in Georgia."

The number of Genera, described in this work, amount to about 625; many of them are of his own discovery, and in the " terminology"* of these every one must be pleased with his ingenuity, and with the classical propriety, with which he has executed this difficult portion of his undertaking. In this and in all parts of his work we trace with peculiar approbation and gratitude his adherence to the Linnean school.

The less grateful task of noticing defects and reprehending errors might occupy a considerable space. " Verùm ubi
" plura nitent," &c. is our motto, and we think ought to be that of every candid critic. In a work of such extent many errata are to be charged to the printer; and some mistakes of the author are rarely, if ever, avoided. This is a posthumous publication; reasonable allowance ought therefore to be made for many omissions, which the writer's own re-

* See Barton's elements, passim. This work deserves to be generally known. Though containing much visionary theory and more adventitious remark, which have encreased the size, and enhanced the price of the book, it should be perused by those, who wish to know the progress of scientific works among us. The author and his friends in Pennsylvania and N. York merit much commendation for their indefatigable exertions.

vision of the work might have supplied, and many alterations, which his inspection of the press would have suggested. It must be very evident, that the exhibition of the Flora of the middle states and especially of N. England is far less complete, than that of the southern division of our country. His researches in the former appear to be somewhat circumscribed. To class XII (Icosandria) large and valuable additions might be made by any one, whose attention tc our own plants has been considerable. The genus "fragaria," p. 299, vol. I, is an example of very defective generic description and enumeration of species. Perhaps "rosa" and "rubus" 295—6 vol. I, are still more so. Europeans will be much disappointed, when, as many of them will, they eagerly turn to a very curious indigenous plant, "Dionæa muscipula." This vegetable curiosity, called familiarly Venus' flytrap, certainly deserves a larger space, than the following.

DIONÆA. L.

"Cal. 5-phyllus. Petala 5. Caps. unilocularis, gibba, polysperma.

"MUSCIPULA. DIONÆA. L. Hab. in uliginosis Carolinæ septentrionalis, circa *Wilmington*."

The general plan of the work must be pronounced deficient in a few particulars. A table of abbreviations, of which every page of a botanical arrangement must exhibit several, would have been a very useful auxiliary to learners, and highly convenient to those, who are somewhat acquainted with this technical language. Brief references to writers on the particular plants would have been pleasing. The omission of these may not be of great consequence; but surely some works of this nature, with which M. Michaux probably was, and certainly ought to have been acquainted, are worthy of notice.

The familiar names might have been advantageously added in English, or French, or both.

Some of the most obvious and well ascertained properties and uses of the plants would have been highly interesting.

The medicinal qualities, the economical and culinary recommendations might have been exceedingly beneficial.

But, "let it be remembered, that, though some things "are omitted, yet much is performed;" and we cordially recommend to booksellers the importation, to readers the purchase, and to students a thorough intimacy with this learned and elegant work.

An address to the members of the Merrimack Humane Society, at their anniversary meeting in Newburyport, Sept. 3, 1805, by Daniel Appleton White. 2d ed. Newburyport. Edmund M. Blunt, 1805, pp. 38.

WE are apt to take up an address on an occasion similar to that, which called forth Mr. White, with very humble expectations. But it is possible to give an interest to the most trite and common subjects. This difficult task Mr. White has accomplished. His address has the singular merit of being altogether pertinent without becoming tedious; and pleases rather by a happy manner of inculcating the humane virtues, than by any remarkable novelty of sentiment. This is no trivial praise; for they, who appear before benevolent associations, are often guilty of a hideous rhapsody of passionate address, which neither moves the vulgar, nor edifies the refined.

In his address Mr. White has given a view of the principles and design of the Merrimack humane society. All its principles he comprises in benevolence. In describing this virtue he disclaims abstruse and metaphysical disquisition, and makes it consist in feeling and exercise. The following extract evinces the writer's vivacity of manner, and the discrimination of his judgment.

"Certain modern theorists, who are sometimes called philosophers, have "subjected benevolence to the torture of their coldblooded speculations, to a "sort of metaphysical guillotine; and have presented us with an image,

"lifeless and disfigured, bearing no trace of the divine original. The under-
"standing of these philosophers surely could find no interpreter in the heart.
"According to some of them benevolence consists only in idea, and self love
"absorbs all our affections, guides all our thoughts, and governs all our ac-
"tions. According to others, benevolence is a kind of intellectual quality,
"seated in the brain, studying abstract notions of the general good, despising
"the particular objects and petty attachments of social and domestic life;
"a purely philosophical benevolence, which disdains alliance with the heart,
"is above the weakness of affection, and exhausts so much of its energies in
"speculation, that it has none left for action."

In aid of those benevolent affections, which Mr. W. would excite, the notice of such men, as Howard and Rumford, needs no apology, for it is no "digression." The name of Howard is dear to the philanthropist, and Mr. W's eulogy is appropriate and happy.

The liberal spirit of the times, manifested by the increasing number and wealth of humane and charitable institutions, has not escaped the notice of Mr. White. And, though he pretends not to repel the accusation, that mercenary views and desire of gain are too prevalent, yet he considers the charge by no means exclusively applicable to our own country.

Mr. W's style is animated and unaffected. He is occasionally satyrical, and sometimes pathetic.

In a composition for such an occasion it is not remarkable to find defective figures, or transitions too sudden from figurative to simple language. An instance of the latter has escaped Mr. W. in the 23d page of his address.

There are many expressions of unaffected sensibility and of high respect for morality and our holy religion in Mr. W's address, which are peculiarly engaging. We could select many passages, which would not fail to gratify our readers, had we room for their insertion.

THE author of the following poem will accept our thanks for his consent to permit its publication in the Literary Miscellany.

ON AMERICAN PATRONAGE.

Addressed to the ΦBK. Society on the anniversary meeting, August 29, 1805, by Rev. T. M. Harris.

TO wake ambition, dormant in the breast,
By modest diffidence or fear suppress;
To rouse the negligent, the dull inspire,
The tardy quicken, and the torpid fire;
To call forth humble merit to the light,
And prompt even Genius to a bolder flight,
Demands but PATRONAGE from men of sense,
Expressed in Praise, if not in Recompense.
My verse shall then in honest strains declare
The claim of Talents, and the Patron's care.
Praise is a stimulus, the youthful need
To raise attention, and improvement speed;
Hope and encouragement will zeal inflame,
But almost certain failure springs from blame.
For he, who never approbation shares,
Soon tamely sinks from effort, and despairs,
Then hates his master and his book at once,
And from a Scholar sinks into a Dunce.
Of livelier powers there are indeed a few,
Who learning with avidity pursue;
More emulous of wisdom, than applause,
No frown deters them, and no premium draws,
Nor bribed, nor driven, they press before the throng,
In courage bold, in native genius strong.
O may no check the onward course impede,
Restrain the ardor, reprehend the speed,
The heart discourage, or the hope repress,
Which crowns each effort with desired success.
But kind to Merit, though it seeks not Fame,
Glad to commend, and still averse to blame,
May all, who worth distinguish, worth regard,
And give deserved, though undesired reward.
Then, as maturing reason, sense refined,
The lucid judgment, and wellcultured mind,
The stores of science, and the skill of art,
Their influence blend, and all their aid impart,
To form the accomplish'd Scholar of the age,

As a DIVINE, a STATESMAN, or a SAGE,
Columbia may his help and talents claim,
And owe increasing glory to his name.
But now let wisdom and desert content,
Nor covet Fame, nor hope Emolument.
Wealth is by trade, and not by talents gained,
And Fame's earned laurel seldom is obtained.
If to the Church he bend his virtuous care,
No earthly gains reward his labors there;
A stinted salary may his need supply,
But he must seek his treasure in the sky.
If to the Statesman's place he dare aspire,
And greatness lure him, or ambition fire,
And think his life to bless his Country spent,
Will make her grateful, or munificent;
Let the Mausoleum and the sculptured stone,
The nation vote and rear to WASHINGTON,
Show, that disinterested, patriot zeal,
And active labors for the public weal,
From those they serve will win but scanty fame,
An airy Cenotaph....without a name!
Or is it the employment of the Sage,
With wisdom's lore to fill the instructive page,
Graced with the fairest intellectual light,
With wit enliven'd, and with genius bright?
Let him be told of some with equal skill,
Who had themselves to pay the Printer's bill;
Of classic MINOT, rank'd by genius high,
Whose pleasing History few consent to buy;
Of fair PHILENIA, whose rich Epic strain
From the next age will high applauses gain.
But will posthumous praise have much avail,
If the first canto cannot find a sale?*
Hence ALLEN, long the favorite of the Muse,
Though he may write, to publish will refuse;†
While even MENANDER quits the realms of wit,
And condescends to fill "a simple writ."
The Eagle thus, that o'er Olympus soars,
Whose gods once feasted on ambrosial stores,
Finds on the top mere barrenness prevail,

* *Mrs. MORTON published in 1797 the first book of "*BUNKER HILL*, a local poem, historic and descriptive;" and promised, that, if favorably received, the succeeding numbers should instantly appear. Such ill success attended the sale, that the publication is discontinued.*

† *JAMES ALLEN Esq. of Boston, author of a poem, yet in manuscript, on the battle of Bunker Hill, and the subsequent events of the American war.*

And for his *food* frequents the humble vale.
See HANNAH ADAMS, modest and resigned,
With artless manners and replenished mind,
Whose worth and industry should gains insure,
By study blind, by publishing made poor!
If still presumptuous, and with hope elate,
LENDRUM will show the daring Author's fate.
A crazy wanderer, destitute, forlorn,
The praise, he merited, now turned to scorn.*
Yet think not HE, whose bold, indignant strains
Discourage others, for himself complains.
No! though of merit and pretensions less,
His are acknowledgements of more success.
With grateful heart he owns what he receives,
And but for those, whose claims are higher, grieves.
Yet, since perverted or deficient taste
From some may praise withhold, on others waste,
Since mere Compilers that reward obtain,
Which Genius merits, and of right should gain;
Deem not amiss the satire on the times,
Expressed with honest freedom in my rhymes.
And be it yours, with judgment more correct,
To rescue genuine merit from neglect,
Encourage progress, enterprize applaud,
And give to talents their deserved reward;
Nor parsimonious all your laurels save
To deck the hearse, and strew upon the grave;
But o'er a thankless age illustrious rise
The real, needed Patrons of the wise!

* *Author of a General History of America in 2 vol. 12mo; a work, uniting accuracy with conciseness and elegance.*

LITERARY NOTICES.

IN the 104th page of the Literary Miscellany vol. I. we noticed the proposals of the Rev. Mr. HOLMES of Cambridge for publishing a work to be entitled "AMERICAN ANNALS." The first volume of his "American "Annals, or chronological history of America," has recently issued from the press of Mr. William Hilliard, Cambridge. It comprises a period of 200 years, beginning with the discovery of America. The second volume will extend to the year 1806.

The objects, which this work embraces, are chiefly such, as we formerly noticed.*

The historian will be solicitous to know what authorities are used in this

* *See page* 104, *vol. I.*

chronological history; and we are happy to have it in our power to give him a satisfactory reply. Dr. Holmes has been very thorough in his researches, and has gained access to the best books of history, geography, voyages, and travels, relating to our continent and the West India islands. This has given him an opportunity of comparing contradictory statements, and of escaping those anachronisms and false accounts, which are too frequently copied by successive authors, and which can never be detected, while a few writers are servilely followed, and the older historians &c. are altogether neglected.

Among Dr. Holmes' general authorities, used in this work, are Hakluyt, Purchas, Laet, Harris, Churchill, Hazard, Collections of the Historical Society, and the laws of the English colonies.

Among those, relating to the discovery of America and the Spanish conquests and settlements, are P. Martyr, Life of Columbus by his son, Ferdinand, Vega, Herrera, Venegas, B. Diaz, de Solis, Robertson, Clavigero.

Those, relating to New England, are Morton, Winthrop, Josselyn, Gorges, Johnson, Hubbard, I. and C. Mather, Neal, Prince, Callender, Hutchinson, Belknap, Trumbull, Adams.

Those, relating to the Middle and Southern States, are Smith (N. York), Smith (N. Jersey), Proud, J. Smith, Beverly, Keith, Stith, Hewet.

Those, relating to the Indians of North America, are Gookin, Hubbard, I. and C. Mather, Church, Colden.

Those, relating to the French settlements in America, are Champlain, Charlevoix, Du Pratz, Encyclopédie Methodique.

Such are the sources, from which Dr. Holmes has drawn his information. His connexion with the University and with literary societies has afforded him advantages for inquiry, which few possess. He has not hurried this part of the work before the public; and his readers will certainly give him the credit, and it is not the meanest part of an historian's praise, of thorough investigation, and clear chronological arrangement.

The notes to the American Annals contain much valuable matter in a small compass. The references to authors, which are in the margin, are made to the vol. and page. In the second volume, agreeably to the author's proposals, we shall look for a table of authorities, pointing out the editions of the several authors, quoted. We hope likewise to see a copious index to the whole work, which will be a great convenience to those historical readers, who are forgetful of dates, and will often save a laborious search for the time of any particular event.

THE interests of Literature find in no country so able advocates or patrons, as in England. Private munificence and public bounty are sure to attend on every plan for promoting learning, philosophy, and morals. Among these perhaps no one has a claim to superiority over the projected LONDON INSTITUTION, *a plan of which has been obligingly communicated by a friend, and will no doubt afford pleasure to every man of science, or lover of learning. It seems the want of a National Library had been felt by several public spirited men. The British Museum, although so magnificently furnished and endowed, did not answer their wishes, as an* INSTITUTE of the NATION. *They therefore set on foot in the month of May last a subscription, which in the course of a short time, we are told, obtained* 900 *names at the stated sum of* 75 *guineas each, amounting to nearly* 300,000 *dollars. The following is copied from a printed account.*

"AT a very numerous and respectable meeting at the London Tavern, "May 23, 1805, Sir F. BARING, M. P. in the chair, the following Resolu- "tions were unanimously adopted.

"1. That it be expedient to establish an institution upon a liberal and extensive scale in some central situation in the city of London, the object of which shall be to provide

"1. A Library to contain works of intrinsic value.

"2. Lectures for the diffusion of useful knowledge.

"3. Reading rooms for the daily papers, periodical publications, interesting pamphlets, and foreign journals.

"2. That this institution shall consist of a limited number of Proprietors, and of Life and Annual Subscribers.

"3. That the interest of the Proprietors shall be equal, permanent, transferable, and hereditary, and shall extend to the absolute property of the whole establishment; they shall be entitled to such extraordinary privileges, as may be consistent with general convenience, and upon them shall devolve the exclusive right of the management of the Institution.

"4. That the Life and Annual Subscribers shall have the same use of and access to the Institution, as the Proprietors.

"5. That the qualification of a Proprietor be fixed for the present at *seventy five* guineas.

"6. That the Subscription for Life be for the present *twenty five* guineas.

"7. That Ladies shall be received, as subscribers to the Lectures, under such regulations and upon such terms, as may hereafter be determined.

"8. That as soon, as one hundred persons have declared their intention to become proprietors, a general meeting of all such persons shall be convened, who shall proceed, as they see occasion, to carry the plan into effect, to appoint a Committee to draw up regulations for the Institution, and to submit the same to a General Meeting of the Proprietors for their approbation.

"9. That this Institution be denominated the LONDON INSTITUTION FOR THE ADVANCEMENT OF LITERATURE, AND THE DIFFUSION OF USEFUL KNOWLEDGE."

The subscription having been rapidly filled, it was voted on the 28th May at a meeting of the Proprietors, to close it, and petition for a charter. We could wish, that men of fortune in our principal cities would imitate this example of their *elder brethren*. A National Literary Institute of some kind is peculiarly wanting among us, in order to consolidate the learning of the country in some general and efficient plan of public benefit. If it cannot be National, let it be the wisdom of New England at least to possess something of the kind. Our capital is not wanting in men of public spirit, as their late benefactions to literature evince. They need but a hint, we are persuaded, and as they are wise...."sat verbum."

Note. THE Editors of the Miscellany acknowledge the receipt of remarks on a certain Editorial notice in the Monthly Anthology, which contained strictures by no means pleasing on a communication, published in our last number. The remarks are written in a masterly style, and do credit to the head and heart of the author. But he must accept our apology for declining to hand them to the public. We are unwilling to prolong a literary contention, and extremely desirous to "study the things, that make for peace, "and things, whereby *one may* EDIFY *another*."

LITERARY MISCELLANY.

PRIMITIVE HISTORY.

CHAP. IV.

[Continued from page 104.]

Comprehending the first century after the flood.

ON the other side of Greece great part of the river Eridanus lost after the flood the form of a river, and widened into a long and spacious bay, since distinguished, as the Adriatic sea, and afterward, as the gulf of Venice; and the continent of Italy was separated from the neighbouring islands of Sicily, and perhaps from Sardinia and Corsica.

The same reasoning applies to the Baltic, which was at first a large river, discharging its waters into the ocean, as it does now. But after the flood it was a much more extensive bay, than it is at present. Hence we find, that the Hindoos place Atristan, or Dresden, near the sea, though by the subsequent recess of the sea it has become an inland town.

It was the postdiluvian sea, that insulated the cape of Good Hope, upon which Vaillant made his observations.

We have now taken a general view of the old continent, and of the changes, wrought in it by the deluge. The reader however is to remember, that some other local and comparatively small changes have at other times been produced by earthquakes. These changes will not in all cases agree with the general rule, that we have assumed. Some small islands, but of great elevation, have been thus produced, and other places have been sunk; yet these instances are so small, as to be only exceptions to the general rule, and so few, as not to occasion any doubt of its propriety. Let us now return to Noah.

The huge mountain, on which the ark rested, is described, as being detached from the ridge, that runs through Armenia. At the foot of the hill, but on different sides, and six miles distant from each other, arise the Euphrates and Araxes. The former first runs westerly, and after a circuitous course and receiving into its bosom many large streams, the principal of which is the Tigris, it falls into the Persian Gulf. The Araxes is a smaller and very rapid river, which runs eastward, and falls into the Caspian Sea. It was anciently a boundary between Armenia and Media. The mountain itself is described, as covered to a great distance from its top with snow, which remains nearly all the year, and makes the summit generally inaccessible. The next region for some miles is very rough and craggy, and so destitute of soil, as to produce only a little of the bushes, known by the name of Juniper and goat's thorn.

About thirty miles from the top and ten from the bottom of this hill, in a tolerably level country, is the town of Nacsivan, or Naxuana, which is supposed to be the oldest town in the world, and to have been built by Noah, from whom it derived its name, and where he settled after he had left the ark. D' Anville in his map places it in north latitude 39°, and in east longitude from Ferro 65°.* The same claim to antiquity is also made by Erivan about twelve leagues from the mountain, but in an opposite course.† Nacsivan being ten leagues to the southwest, and Erivan twelve to the north east of it. The country about this hill is very beautiful and productive. But the long drought, which begins in May, and lasts till November, makes artificial watering, by turning the streams into small canals, necessary. The fruits and the wines are much esteemed

Nacsivan was then the second nursery of mankind. Here Noah and his son built houses, cultivated their fields and vineyards, and tended their flocks. As they had preserved all

* Calmet's Dict. Bible 4to, Ararat and Araxes. Guthrie's Hist. World vol. i. p. 27.

† World displ. 12mo, vol. xv. p. 176.

the antediluvian books, and had acquired practical knowledge in many useful arts, before the destruction of the old world, they were able to begin their new colony with great advantage. The skins of beasts supplied them with their ordinary clothing, and their flocks supplied them with the necessary materials for finer fabrics, manufactured in their own families. Bows and arrows and stakes, sharpened and hardened in the fire, were all the weapons necessary to procure animal food, or to defend their flocks from the ravages of wild beasts. Here they continued, till their numbers increased to such a degree, as to render it convenient to send out colonies. But long before that time their hunting excursions furnished them with a considerable knowledge of the postdiluvian world, and of the changes, that had been made in the environs of Ararat, and as far, as the nearest seas, on every side. Their children were carefully instructed in religious and moral knowledge, and in the arts then understood. The forms of public worship were also immediately established, as we find Noah, as soon as the waters were dried up, offering a burnt sacrifice. This is the first instance of meat dressed by fire, and it was followed by a divine permission to eat flesh, which had never been before granted. The antediluvians had eaten it from necessity, as the arts of culture declined. But they used it, as it came from the carcase, whether it was human, or bestial. From the permission to eat it following the burnt offering, it was probably coupled with an injunction to dress it over the fire. The same thing was afterward carefully attended to in the Mosaic law, where we meet with repeated prohibitions from eating flesh with the blood in it. This has been understood, as forbidding the eating of live flesh; but most probably in my mind comprehended all raw meat. The Jewish doctors say, that God gave Noah seven precepts, to be of perpetual obligation on mankind. 1. To abstain from idolatry; 2. from blasphemy; 3. from murder; 4. from adultery; 5. from theft; 6. to appoint judges to enforce their laws; and 7. to abstain from

eating the flesh of living animals.* However reasonable these injunctions may be, Moses does not mention them, as given to Noah, excepting the third, and by implication the seventh. This last we have already remarked. The law against murder was not left to implication. It was pointed. "Whosoever sheddeth man's blood, by man shall his blood "be shed." The antediluvians had so misimproved the lenity, shown to Cain, that murder and violence filled the world.

Moses mentions in his usual brief style the drunkenness of Noah. The same thing is recorded in the Hindoo books, with the additional circumstance of the line of demarcation between the countries of Shem and Japhet.† It is not to be understood, that this is the first instance of the use of wine. Bacchus is agreed to have introduced it into Greece, and he was a Deva under Jared in the twelfth century from the creation. The story is introduced merely, as connected with the destiny of Noah's children, and did not take place till a century after the flood. For we find the Patriarch, when he awoke and was informed of Ham's misconduct, dividing the world between Japhet and Shem, and condemning Ham and and his posterity to servitude.‡ This was done at the birth of Peleg, and he was born a century after the flood. The probability is, that it took place at a public festival, and that the prophecy of Noah was given in a public speeeh to his assembled offspring.

The amount of the story is this. At the end of a century from the beginning of the flood mankind amounted to about a hundred and sixty thousand. Noah assembled them at Nacsivan to celebrate a century feast. At the age of seven hundred years Noah, as healthy, as men of modern times usually are at sixty five, presided at the meeting of the whole species. He was however so overcome by the festivity of the occasion, that after his retreat his youngest son, Ham, discovered him in an indecent posture, and made him the

* Guthrie Hist. World vol. i, p. 29. also Calmet's dict. 4to, word Noachic.

† Asiat. Res. vol. iii. p. 263.

‡ Gen. ix. 24—28. x. 25. and xi. 10—16. Asiat. Res. iii. p. 263.

subject of raillery, calling others to join in a laugh at the expense of his father. Japhet and Shem, the two elder sons of Noah, were ashamed of Ham's behaviour, and covered the father with a garment. This family event, which ought to have been hushed, was through the folly of Ham immediately known, and became the subject of conversation. The next morning Noah, having learned what had taken place, again collected the principal persons, and addressed them nearly in the following terms, as we may collect from the minutes, preserved in our own bible, and in the sacred books of India, compared with the circumstances, in which the speech was made. "You have all heard of my situation yesterday. It is true, that I then set an evil example before you, of which I am much ashamed. I have now grown old, and have been in early life exposed to much fatigue and hardship, which was protracted to an unusual degree by the flood, that came upon the world, when I was past the meridian of life. My constitution begins to give way, and I find, that I cannot bear that degree of sociability, which was agreeable to me only a few years ago. I therefore earnestly recommend to you, who have more time to spend in the world, than I have, to practise the strictest temperance in all things. But evil, as I acknowledge my own example to have been in this instance, I should be far less apprehensive of the ill consequences of it on the community, were it not for the indiscretion, or rather indecency of my youngest son.

"You all know, that since we have settled in this place, though the general command has been vested in me, yet each of you has been the prince of his own posterity, and has decided in the first instance all questions between them. Ham has in this, as in all other respects, been treated as kindly, as any of you. But, though he has foolishly endeavored to weaken my influence, and to turn upon me the ridicule of my descendents, I mean to set him a better example, than to endeavor to diminish him in the esteem of his family. He shall still retain the command over them.

" You are now become numerous, and the cases, coming " before me, continually increase, while my declining years " lessen my capacity to decide them. A new arrangement " is therefore become necessary, which shall at the same time " reward the virtue of my two eldest sons, and provide for " the regular administration of justice in future.

" Ham shall retain his command in the same manner, as " heretofore; but, as the appeals have hitherto been made to " me, they shall now lie to the head of that family, in whose " limits the parties shall reside. I allot not land to him. " He shall be tributary to his brethren; and the same base- " ness of mind, which has been discovered by him, shall " cleave to his descendents, who shall be the vilest of ser- " vants to the posterity of the other two. As he has not an " accidental intoxication to palliate his offence, it must mark " the habitual depravity of his mind.

" I assign to Shem in full sovereignty all those countries, " lying south of the ridge of mountains, which divides this " whole land from east to west. In the countries east of " this place it is called Himalay, and the waters descend " from it to the north and to the south. Gihon and Pison, " inclosing the island of Bharata,* by that way seek the ocean: " Our own mountain, Ararat, sheds its waters into the chan- " nels of the Euphrates and Hiddekel. Westward it contin- " ues its course to the great river, Etolé, which is now dilat- " ed into a vast inland sea,† and at the extremities joins by " narrow straights the great oceans of the east and west. On " the southern side of this new sea the chain of mountains " appears in the southwestern peninsula of the world, hereto- " fore inhabited by the Tamasovantas, and the water from its " northern side falls into the sea, and from the south into " the river, Tamasi.‡ All the countries south of this ridge " belong to Shem. Those of the posterity of Ham, living in " that space, shall be the servants of Shem and his descend-

* Hither India at that time insulated. Its ancient name is Bharata, derived from Behrut, supposed to be a son of Adam.

† Mediterranean. ‡ Niger. Both names denote blackness.

" ents. And may the ever blessed God be the God of Shem,
" and delight to do him good.

" Japhet, my first born, shall have all on the north side of
" the line, including the northern coast of the southwestern pen-
" insula as far, as the mountains* on the south side of the new
" sea. But, though I have given Japhet such an ample territory,
" yet in the fulness of time his posterity, under various pre-
" tences, will become powerful even in the countries of Shem;
" for God will enlarge his bounds, and the posterity of Ham
" shall serve him.

" I reserve to myself the city and territory of Nacsivan,
" easterly quite down to the great lake, intending hereafter
" to bestow it upon Japhet.

" And now, my children, be not impatient, while I con-
" trast for a few minutes your situation with that of my youth-
" ful days, that you may know how to prize the blessings,
" you enjoy. Presently after the banishment of Cain to the
" eastern shore of Eden his jealousy induced him to fortify
" his town. Hardly any intercourse was had between him
" and the rest of Adam's family, he being in continued fear,
" that some of Abel's posterity would retort upon him the
" treachery, he practised on his brother. He lived however
" to a considerable age, being, if I rightly recollect, six hun-
" dred and fifty three years old, when he died. He saw
" his descendents to the seventh generation. His posterity
" in the sixth degree introduced a number of useful inven-
" tions. Being at first by the policy of Cain confined to for-
" tified towns, and cultivating the earth for a subsistence,
" they employed themselves more in improving the arts of
" comfortable living, than the rest of mankind. A few years
" before the death of Cain his fifth decendent, Lamech, in-
" troduced polygamy. By his two wives he had three sons
" and one daughter. Each of them was distinguished by in-
" troducing some change in the circumstances of mankind.
" Jabel invented musical instruments. Tubal Cain discover-
" ed the art of extracting metals from the ore. Their sister,

* Mount Atlas.

"Naamah, introduced spinning and weaving, and the third "son, Jabel, disdaining the life of an agriculturist, became an "herdsman, dwelling in tents, and removing from place to "place, as he could find pasture without the labor of culti- "vation. The improvements in art were soon copied by "Adam's other children. When the good old man learned, "that his exiled family had made these discoveries, he remark- "ed, that he was glad Cain had now done something by his "posterity to repair the damage, wrought by the murder of "Abel. The world soon began to wear a new face. The "industry, attending on commerce, began to produce its "effect in comfortable houses, both of wood and stone, "wrought by iron tools. A plow, shod with iron, was used "to turn the soil, instead of those wretched implements of "stone and wood, that had been in use hitherto. The pos- "terity of Abel, Seth, and the rest of Adam's sons, began to "enjoy a more easy kind of life, than they had done before. "Provisions were multiplied by a better culture, and, be- "sides a sufficiency for the support of artists, a surplus was "left to be expended in feasting.

"The bulk of mankind however looked with horror upon "Cain's situation, being obliged to shut himself up in forti- "fied places, and, when advanced in life, so jealous even of "his own offspring, as to be perpetually surrounded by a "band of mercenaries. While this was the situation of the "east, the other parts of the world were living in open towns, "going where they pleased, and having no apprehension of "danger, indulging in all those conveniences, which the new "arts enabled them to attain. Jabel had as great a relish "for these enjoyments, as other men. Like other savages, "he was too indolent to pursue any regular course of industry, by "which he might lawfully obtain good apparel or ornaments, "and too high spirited to confine himself to a town, as the "rest of his family did, he chose the shorter way of obtain- "ing a supply by force. He was under no restraint from "moral instruction, and no one was in a state to impress "him with fear. From the members of his own family he

"could indeed obtain but little plunder; for they kept with-
"in their fortresses, which he was not able to force. He
"therefore looked at the posterity of Abel and Seth, who,
"living in peace and friendly intercourse, had no occasion
"for walling their towns, and were under no alarm. With
"the short sighted policy of a savage, Jabel invaded the coun-
"try, plundered the towns, enslaved the inhabitants, and
"drove off their flocks. Such rude behaviour spread an im-
"mediate alarm through all the Adamites. The great body
"of them had not been used to any of the rougher employ-
"ments, fitted to call forth their energies, or to exercise
"their valor. Some of them however had in the course of
"the four first centuries shown both courage and strength
"in defending their flocks against wild beasts. A consider-
"able number were also drawn from the frontiers, where
"they had been practised in the same kind of exercise. As
"their force was great, compared with that of Jabel, they
"undertook to relieve the prisoners, and recover the plunder.
"He had retreated among his relations, and with them he
"disposed of the persons, he had taken, and received in re-
"turn such things, as their manufactories afforded. Vex-
"ed at their disappointment in finding their enemy protect-
"ed in a country, professing only to be on the defensive, the
"Adamites surprised one of the cities, making prisoners of
"the inhabitants, and securing the plunder, they burnt the
"town. This was about the year from the creation eight
"hundred and fifty. From that time to the flood, during a
"a long period of eight hundred years, cruel and bloody wars
"were carried on, with short intervals of peace, between the
"two families. Treachery and surprise always attended the
"steps of Jabel, who was considered, as the most skilful par-
"tizan of his time. Intrepid courage was found among the
"Adamites, who always had the advantage, when they could
"bring their enemy to battle. They also met with con-
"siderable success in the fortified country of Cain, but which
"had then come under the command of his son, Enoch. It
"is true, that during the life of Adam the ravages were not

" very extensive. The military commanders were disposed
" to acknowledge him, as their head. But immediately up-
" on his death several of them declared themselves independ-
" ent of his son, and held against him the castles, which it
" had been found necessary to build on the frontiers. Each castle
" became a den of thieves. Young people, finding no secu-
" rity at home, and unaware of the evils, incident to that kind
" of life, resorted to those places, and joined in plundering
" such people, as, whether from age or principle, preferred a
" quiet life. Disorders continued to increase, till by com-
" mon consent Jared was elevated to the supreme command.
" He was an active and vigorous as well as just prince. He
" enforced the laws, and by his commanders during the elev-
" enth, twelfth, and part of the thirteenth centuries, he repres-
" sed the robbers, and supported his authority through
" the whole width of the continent quite to the western ocean.
" The posterity of Cain preserved their independence only
" in the northern and eastern countries. All the settlements,
" they had formed in Danoostan and on the south side of the
" inland waters, were obliged to submit to the authority of
" the Menu. It was in this happy state of the empire, that
" I was born. But when Jared grew old, advantage was ta-
" ken of his infirmities by the provincial commanders, and
" their rapacity committed on the people, whom they ought
" to protect, produced disaffection, and this in its turn en-
" couraged the northern savages to renew their invasions.
" In the fifteenth century the territory was so divided into
" small sovereignties, which were continually engaged in war,
" that when Jared died only a comparitively small portion of
" the empire was left. Even in that state the perpetual ri-
" valship of the great men prevented things from going on
" smoothly. Idolatry gained ground continually, and was
" openly practised by some of the principal persons. In
" proportion to their superstitious reverence for false gods the
" religious and moral duties were forgotten, and violence ev-
" ery where prevailed. In this state of things I was called
" on to undertake the office of Menu. At length notwith-

"standing the miseries, consequent on the neglect of arts,
"and after various notices of the divine wrath, disorders en-
"creased to such a degree, that God authorised me, as his
"prophet, to announce the destruction of such a vile race
"by a flood. Fully convinced of the truth of my mission,
"and in spite of the daily insults, offered me by the infidels,
"I told them explicitly and confidently what would be the
"consequence of their misdeeds, and what was my reason
"for expecting it. They ridiculed my predictions, and af-
"fected to consider me, as a mere visionary, and would fre-
"quently inquire, 'what forwardness is the flood in?' I
"went on however patiently preparing the ark agreeably to
"the divine instructions, and preaching repentance and a-
"mendment of life. As the time grew short, and I was col-
"lecting stores, and bestowing them in the ark, and my neigh-
"bours saw lions, tigers, and other wild beasts come fawn-
"ing round my feet, they began to suspect, there was some-
"thing supernatural in the business; but, accounting for it
"from magic, went on, as usual, with their mirth and riot.
"To such a degradation were they reduced, that they fre-
"quently were obliged to cover themselves with skins just
"flayed. The fields being layed waste, and lying neglected,
"berries and wild fruits were the greater part of their veget-
"able food, including in this description nuts and acorns.
"To supply the deficiency they partook of animal food,
"though not allowed by the divine law, and ate it raw, which
"indicated as well, as inflamed the ferocity of their disposi-
"tions. Some tribes were depraved enough to eat the bod-
"ies, slain in battle; but I do not know, that any killed their
"prisoners merely for food, though they sometimes sacrific-
"ed them to their idols, and ate the flesh raw; for they nev-
"er dressed their food of any sort over the fire. Notwith-
"standing the plentiful harvests, which my own fields produc-
"ed, and which were the more easily defended, as my neigh-
"bours had little fondness for a kind of food, that required
"so much time to prepare it, after it had ripened; notwith-
"standing the spontaneous collection and mild behaviour of

" the wild beasts, and their resting satisfied with such food, as " I gave them; these people continued obstinate.

" At last the appointed time came. I offered a sacrifice, " and among other favors prayed for a prolongation of the " term, in favor of so much life, as was then to be finished. " The same divine person, who had often communicated with " me before, now appeared with a severity in his countenance, " that I had never before seen. 'No,' says he, 'I will bear " no longer with the perverseness and impiety of this genera- " tion. You alone and your family have I found righteous. " It is vain to solicit favor for the rest. Go instantly into " the ark, and close all the avenues, by which any water may " enter, lest thou perish with my enemies. Any delay I " shall consider, as disobedience.' I hasted to obey the di- " vine command, and sent my family before me. As I was " mounting the side of the ark, the clouds began to thicken, " and the thunder to roll. This was forty seven days after " the autumnal equinox. Scarcely had I shut the window, " by which I entered, when the rain descended in torrents. " The incessant roar of the thunder expressed the dying " groans of the universe; while earthquakes rent the bowels " of the earth. Built originally upon the waters, some of its " lower cavities, which had helped to support it, were brok- " en by the earthquakes, and by this mean the equilibrium " was destroyed. As the earth began to sink, a great tide " of course overflowed the shores; but the rain, which con- " tinued for forty days, raised the water quietly at the same " time upon the low ground. By this mean we are able at " present to trace the ancient cities, and to recover many old " monuments. Inclosed in the ark, I had no opportunity to " see the distress of my fellow men, or the expedients, they " adopted to preserve life a little longer. After a voyage of " five months the ark rested on the top of Ararat, where ma- " ny of you have had opportunity to view the wreck, and " some of you to see its construction. My sons are witnes- " ses of the transactions.

"Though no material change appears in the interior coun-
" try, mountains rise in the same places, and rivers flow in
" the same channels; yet the sea has encroached upon the
" land, and some whole kingdoms are now under water. Of
" this you will be convinced by comparing the ancient with
" the present geography. But it is not my design to enter
" minutely into this subject.*

"I have now described to you in few words the dread-
" ful effects of relaxed morals and unbridled appetites. I
" have seen those effects. Let my words sink deep into your
" hearts. They are the result of experience and of long con-
" tinued observation. Surely with your education and hab-
" its there is nothing in the old world, that you can wish
" for. You have heard their misconduct, and its termina-
" tion. You are now in different circumstances. Then ev-
" ery man's hand was against his neighbour, now all is peace
" and friendship. Then there was no inducement to acquire
" property, or make improvements, for no man was secure
" in his possessions or enjoyments. Now it is the reverse;
" every one knows, that he has an equal right with his neigh-
" bour to acquire wealth by honest industry, and that none
" has the power to deprive him of his enjoyments or his
" property by fraud or violence. To avoid that distressing
" jealousy, which was the basis of Cain's policy, I have taken
" pains to establish schools, wherein the divine law might be
" taught to children; and have caused it to be publicly read
" and explained in our assemblies at the stated festivals. Ev-
" ery man has by these means been informed of his rights
" and his duties, and this has proved of great service in pre-
" venting the misconduct of public officers. The principle
" of policy was this. When the whole community are pos-
" sessed of the same principles, they will, generally speaking,
" making however some allowance for difference of capaci-

* The historical part of this speech is supported by the preceding history. The exhortation, that follows, is justified by Noah's character, as a preacher of righteousness. It is inconceivable, that he should dismiss his sons without a charge.

" ties, circumstances, and tempers of individuals, reason in " the same manner. The government is then supported on " the principles of wisdom.

" Another circumstance to be mentioned is this. To avoid " exciting jealousies none of our towns have been fortified. " It has been assumed, as a principle, that when each person " felt easy in his own situation, he would be friendly to his " neighbours. You all see and feel the happy effects of " these measures. Let me therefore inculcate upon you all to " persevere, wherever any of you shall have the direction in " this liberal policy. Let no man injure another either by " fraud or force, and practise the same system between gov- " ernments. It is the great object of internal administration " to protect virtue, industry, and useful arts. This is best done " by suffering trade to remain free between different cities. " Hereafter governments must be multiplied, as it will be im- " possible for one set of officers to transact all the business, " brought before them. Then each king ought to consider " the same rules binding on him in his transactions with " neighbouring governments, as define the duties of individ- " uals. He has no more right to defraud, or ravage anoth- " er state, than a private person has to cheat or pillage his " neighbour. Never let present expediency sway you so, as " to infringe on the known rules of duty; for, though there " may be a present gratification in leaping over our limits, " the end of such enjoyment is misery. Never tolerate any " known evil, because it is small; the reason for restrain- " ing any practice is sufficient, that it is in any degree bad. " As the causes of error are infinite, you cannot be too care- " ful to keep in the direct path of truth. This will be only " done by consulting constantly the written law of God, " which I received from my ancestors. If any doubt arises, " consult the record of our decisions. But I do not pretend, " that these decisions are of equal authority with the original " rule. When it shall be plain to you, that the decision " contradicts the rule, let the rule direct your judgment, and " disregard the former determination.

"Never let the affairs of one state be so involved with "those of another by any special or partial agreement, as to "oblige you to support your friends in unjust or oppressive "dealings.

"Reverence the God of your fathers. Seek him in the "way of his appointment by prayer and sacrifice. Without inquiring minutely into the reasons, on which he appointed the ritual, observe it carefully. Observe the stated feasts, and read the law at them. It is enough for us, "that, when God appointed the feasts, he saw reason for "them. You have all been witnesses to the favorable hearing, he has granted to me, and his gracious acceptance of "my sacrifices. You have tasted and seen, that the Lord "is very gracious to those, who seek him; and you have "learned from the fate of the old world, that when men turn "from him, his indignation is very terrible. But it will be "vain for you hypocritically to practise the ritual, if you do "not cultivate the moral principles and the divine doctrines "of the law in your hearts, to make them the constant rule "of your lives; for God is of purer eyes than to behold "iniquity, and he cannot approve of any sin.

"Observe these rules, and do them; so shall your days "be prosperous, and your years happy."

When Noah concluded his charge, he offered sacrifice, at which all the principal men assisted, and renewed their engagements in all future relations to observe the divine law, and cause it to be enforced in their respective territories. But Ham, having no territory, could not be admitted to the compact.

(To be continued.)

CRITICISM.

DEAR SIR,

I BELIEVE the following particulars formed the object of your inquiry, when you were last with us.

Commonly *Juventa* is made to signify the *period of youth*, and *young men*; but to these I think we may add a third sense, namely, that of *vigorous manhood*. The following are my authorities; which probably may be considerably multiplied, as they are only such, as have occurred in reading Latin authors occasionally, for other objects, during the last eighteen or twenty months.

Florus in his Procemium speaks even of *flos juventæ*, not only as a later age, than *adolescentia*, but as equivalent to *quædam robusta* maturitas, previous to old age; for he divides the progress of Rome into four stages, viz. infantia, adolescentia, juventa [quædam], and senectus.

Servius (in Æn. v. 295.) is represented as asserting, that Varro placed Juventa immediately before Senecta, or Senectus; which agrees with Florus.

Censorinus makes Varro even go a step beyond, by beginning the age of *juvenis* at 30, and making it cease at 45; Varro deriving the term from *eo quod rempublicam in re militari possunt juvare*. His whole classification is stated to have been, as follows. The age of the *puer* ended at 15; that of the *adolescens* at 30; that of the *juvenis* at 45; that of the *seniores* at 60; all beyond being senes. See Cens. de Die Natali.

Aulus Gellius says the same thing, as to the duration of juventas till about 45. His authority is Tubero, who, in writing the reign of Servius Tullius, first tells us, that those, who were under 17, were *pueri*; above which age began the period for military service. He then says, the age of the *juniores* lasted till 46; when the age of the *seniores* commenced. You will observe, that he speaks of juniores, not of juvenes; but what follows makes the example reach our

case. Aulus Gellius affirms, that Tubero reported what had thus been done by a very prudent prince, Servius Tullius, in order that we might learn, what were the distinctions of their ancestors, as to boys, persons of an intermediate age, and old men; i. e. discrimina * * pueritiæ, *juventæ*, senectæ. See Aulius Gellius x. 28.

Thus the authorities amount to six; viz. Florus, Servius, Varro, Censorinus, Tubero, and Aulus Gellius. Virgil's expression, *viridique juventâ*, might be opposed to a more advanced juventa, but I do not insist on trifles.

You will remember, Dear Sir, that this letter is provoked by you.

I am, Dear Sir,
yours sincerely.

November 15, 1805.

TO THE EDITORS OF THE LITERARY MISCELLANY.

IF a writer, who introduces a new term, which he finds necessary or convenient for expressing more clearly his ideas, when treating of any particular art or science, is considered, as making a valuable addition to the language, in which he writes, the introduction of a word, not of partial but general utility, must make an addition of still greater value. It is presumed therefore, that the editors of the Literary Miscellany will view with candor an attempt to make an accession to our own language of the kind last mentioned, by admitting into the number of its prepositions, or rather legitimating a compound word, which has hitherto found its way only into conversation, and that of the more familiar kind. The word intended is ONTO. Against the introduction of such a preposition, as this, no objection, it is presumed, will be made, unless it should be considered, as unnecessary, and contended, that the idea, to be conveyed by it, may be otherwise expressed, not less properly nor concisely. In opposi-

tion to this it is asserted with confidence, that the idea, which this word directly conveys to the mind, cannot be definitely and without any ambiguity expressed by any other single word; nor without great difficulty by a circumlocution. The expediency of adopting the proposed word will immediately appear, when I attempt to give an instance, illustrating what has been just affirmed. I wish to express the action, which is ended, when a person has removed from any place without a house to the threshold of its door, so as to stand upon it. If I say he has walked or stepped *upon* the threshold, it may be asked *how far* he has walked or stepped upon it. The above mode of expression represents the whole action, as performed *on* the threshold. If I say he came *to* the threshold, I do not express the whole action. I do not say, that he ascended it, or was upon it, when the action ended. And if I say, that he *ascended* it, I may perhaps say what is not true. The house may be so ancient, and the door so low, that in entering it there shall be no ascent. But supposing it were proper to say, that a person *ascends* the threshold, the stage, or the scoffold, yet it would hardly be correct to say, that a member of the house of representatives ascended the floor of the senate chamber to communicate a message to the senate; especially if both houses sat on the same floor, or on the same story of the building. The phrase *to enter upon* seems to bid fairest to answer the purpose of expressing what we have hitherto tried in vain to express without the aid of the proposed preposition. It will not probably be thought incorrect to say, that a person entered upon the floor of the senate chamber; or that an army entered upon the field of battle. But shall I not use an awkward kind of language, if I say, that a neighbour *entered upon* the roof of my house to extinguish a fire, though he *went out* at the scuttle, or *went up* by a ladder?

Let us now see if all ambiguity, impropriety, and circumlocution may not be avoided in any of the instances, adduced, by making use of the little word, which stands candidate for admission into the class of prepositions. I shall be in no

danger of being misunderstood, or expressing more or less, than I intend, when I say, that a friend stepped *onto* the threshold of my door; that an actor goes *onto* the stage, or that a malefactor goes *onto* the scaffold. There is no ambiguity nor absurdty in saying, that a representative went *onto* the floor of the senate chamber with a message, or was called *onto* it to answer an accusation. An army marches *onto* the field of battle. A military company is ordered *onto* the parade. A man goes up, or goes out *onto* the roof of a house. And I add a man leaps *onto* a fence; he steps *onto* a slack wire, and he tumbles *onto* the floor. It is only observed further, that analogy is clearly in favor of the word in question. It is compounded of two prepositions exactly in the manner of the word, *into*; and there is the same reason for combining in the one case, as in the other.

If the arguments, which have been used above in favor of legitimating this compound preposition, be satisfactory, you will, gentlemen, if you think proper, add the influence, which the acknowledged merit of your publication gives you, to forward the claims of this modest candidate for honor and usefulness, by introducing him to public notice; bringing him *onto* the literary theatre, and permitting him to act a part in your future exhibitions. With respect, Gentlemen,

Yours &c. N. N.

LITERARY DISSERTATIONS.

No. VI.

ON THE CHALDEE LANGUAGE.

THE only genuine CHALDEE, now extant, is said to be contained in nearly 300 verses in the Hebrew Scriptures; 200 of these are in the book of DANIEL, from the second verse of the third chapter to the end of the seventh

inclusive; about 20 are in the fourth chapter of EZRA, 17 in the fifth, 16 in the sixth, and 15 in the seventh; there is likewise one verse in the tenth chapter of JEREMIAH.* In a note indeed on this last mentioned passage Dr. BLANEY expresses a doubt of its being really authentic.

There are also many anomalies in words and phrases in the Old Testament, which can only be explained by tracing them back to their Chaldaic origin.

This original Chaldee, as it is found in the books of DANIEL and EZRA, was in process of time much corrupted by the introduction of the Hebrew idiom and terms, and finally by the adoption of words and phrases from the languages of those nations, with whom the Jews had intercourse. Hence it is less pure in the Targums, which were written after the Babylonish captivity; and still more imperfect and debased in the Talmuds and other books.

Its affinity with the HEBREW has led some to consider it, as only a dialect of, or at least to have been derived from that language;† while others affirm it the more ancient tongue.‡ But it has been observed,§ that, though the Hebrew and Chaldee languages may be considered, as similar, yet they are not so in that degree, which might be expected from two eastern languages of such early antiquity, used in countries so near each other, and whose variations may be esteemed the effects of changes in the habits, manners, or modes of speaking of the different inhabitants rather, than founded in any essential discrimination, or original distinction.

The construction of the Hebrew is easy, simple, and natural. That of the Chaldee is much more complexed, involved, and pleonastic; it also abounds in indeclinable words or particles, some of which have a variety of senses according to the different situations, in which they occur; and oth-

* The 11th.

† PFEIFFERUS, in Critica Sacra, c. iii. § 2, quæst. 6, and *ENCYCLOP. BRITANNICA*, article CHALDEE. *VITRINGA*, obs. sacr. l. 1. c. v. § 5.

‡ MYRICEUS, in præf. ad Gram. Chaldeo. SYT. T. CAMPANELLE, de sensu rerum, l. 4, c. 2 CAMDEN'S Britannia, p. 204. *et al.*

§ WINTLE'S preliminary dissertation to a new version of Daniel xxxi.

ers are crowded together to express nothing more, than what in ordinary use might be denoted by a single word. The inflexion of its nouns and verbs too varies much from the Hebrew, and their signification has often a much greater latitude. Indeed so great is the difference, that an attentive observer may soon be convinced of the justice of that prediction of JEREMIAH,* that GOD would bring against the Jews "a nation, whose language they should not understand," when this nation was the Assyrian, or Chaldee.†

Yet let not the "well disposed and understanding youth," who would acquire "the learning and tongue of the Chaldeans,"‡ so indispensibly necessary to the biblical student, be discouraged in his laudable pursuit. Whoever is well versed in the Hebrew will find no difficulty in learning the Chaldee.§ To assist his studies let him consult the Chaldee and Syriac grammar of ERPENIUS, the "Schola Syriaca et "Chaldaica" of LEUSDEN, the "Institutio linguæ sanctæ" of BYTHNER, and the Chaldee vocabulary, annexed to TAYLOR's Hebrew concordance. I wish I might also refer him to a most admirable *Chaldee and English dictionary* by the late professor SEWALL; but it remains in *manuscript* among the neglected oriental treasures in the Library of Harvard College. Perhaps some privileged *ALUMNUS* of that flourishing seminary may yet be allowed to present it to the public, with other learned compositions of the same author, as a memorial of gratitude to a man of most amiable manners, fine talents, and extensive erudition; and as a desirable, rich accession to the stores of literature.

* Ch. V. v. 15. † WINTLE. ‡ DANIEL ch. i. v. 4.

§ "Spatio bimestri Chaldæa et Syriaca, quantum Theologo satis est addi-"sci potest ab eo, qui Hebraicæ rudimentis instructus est." *LUCAS BRUGENSIS*, de paraph. Chald.

CHR. VITRINGIUS supposes, that it may be learned *in three hours!* Vide Tribor. Chald.

BIOGRAPHY.

MEMOIRS OF THE AUTHOR OF ANACHARSIS.

[Continued from page 171.]

IN 1765 the treasuryship of Saint Martin de Tours became vacant; it was the second dignity of the chapter; the king had the nomination of it. M. and Madame de Choiseul asked it for me. I profited by the occasion to give up two thousand livres of my pension on the Mercury, which were given at my solicitation to M. Masin, and one thousand livres to M. de la Place to aid him in paying the other pension, supported by that journal.

The Duke de Maine, being colonel general of the Swiss guards, had created for M. de Malézieux, of whom he was very fond, the employment of secretary general, to which he attached rights, that belonged to him, and of which he made a sacrifice. M. de Choiseul had already disposed of this place once in favor of M. Dubois, first clerk in the war department, reserving a pension of six thousand livres for Madame de Saint Chamaut, grand daughter of M. de Malézieux. M. Dubois having died the last of January 1768, M. de Choiseul gave me his place; and the men of letters by right of jealousy made loud outcries. The two principal ones, Duclos and d' Alembert, went to M. de Malesherbes, and spake to him with bitterness and even threats. He succeeded in calming them by representing to them, that this place might become from this example the patrimony of literary men. I cannot too often repeat, that the revenues of the secretary general belonged really to the colonel general, and he could dispose of them, as he pleased. I add, that some days after my nomination, I abandoned the three thousand livres, which

remained to me on the Mercury; that I passed a thousand to M. de Guignes, a thousand to M. Chabanon, both my brethren at the academy, and a thousand to M. de la Place, author of the Mercury. I acknowledge on this occasion, D' Alembert and the other philosophers attached much more importance to this sacrifice, than I did myself.

In 1771 M. d' Aiguillon took away the Swiss guards from M. de Choiseul, who was at Chanteloup; I was there also. He sent his resignation; I wished also to send mine. He advised me to go to Paris, and not to part with it without some indemnity. I was resolved, if the place of colonel general passed to some great lord, to give in on the spot my brevet, and to return directly to Chanteloup; but it was conferred upon the Count d' Artois, and my intended step would have been disrespectful. The day after my arrival I saw Madame de Brionne, who honored me with her kindness. Marshall de Castries was at her house, and was going to Versailles; she begged him to interest himself, that I might preserve my place. I intreated both of them with a warmth, that appeared to affect them, to have it taken from me as soon, as possible; because, having made an engagement with M. de Choiseul, I could not make another with any person whatever. I went directly to Versailles; I presented my brevet to Count d' Affry, charged by the Count d' Artois with the details of the Swiss regiments. He refused it, and showed me at the same time a letter of M. de Choiseul, which requested him to watch over my interests. The indignation, felt at court by the new persecution, which M. de Choiseul experienced from M. M. d' Aiguillon and de la Vauguyon, was converted into good will for me; every one murmured, and exhorted me to assert my rights. The young Count d' Artois complained to the king, that he was forced to commence the exercise of his new employment by a cruel injustice; and the king answered him, that I should receive a satisfactory salary. M. M. de Montaynard, de la Vauguyon, and d' Aiguillon urged M. d' Affry to place the affair before the king. I urged him with still more ardor; yet he defer-

red it. In the interval two or three courtiers of the second or third order demanded of me secretly, if they could without displeasing M. and Madame de Choiseul solicit my place. Another man came to inform me, that, if I would promise not to return to Chanteloup, they might be affected in my favor. I would not seek for the first author of this advice, but he, who gave it to me, was attached to the Duke d' Aiguillon. At last M. d' Affry, seeing me immoveable in my resolution, terminated the affair, and reserved for me on the place a pension of ten thousand livres, which I had not demanded. The next day I returned to Chanteloup.

For some time past the state of my fortune permitted me to procure many things, which, I believed, I ought to refuse myself. I should have kept a carriage, had I not feared to blush at meeting in my way men of letters on foot, who had more merit, than myself. I contented myself with having two saddle horses in order to take exercise on horseback, which had been ordered by the physicians. I acquired the most beautiful and the best editions of books, necessary to my studies, and I had a great number of them bound in morocco. This is the only luxury, that I ever thought I could permit myself. I brought up and established in the best manner I could three of my nephews; and I supported the rest of my family in Provence. I never refused the unfortunate, who addressed themselves to me; but I reproach myself bitterly for having given them too great a preference to relations, whose wants were not sufficiently known to me either by their fault or my own.

My revenue, considerable without doubt for a literary man, even after I had lost the place of secretary general of the Swiss guards, would have been much more, if I had not bounded it myself by cessions and refusals. It has been already seen, that I had given up my pension upon the mercury. I had also ceded that, which I enjoyed in quality of censor. I twice refused the honorable and useful place of perpetual secretary of the academy of belleslettres. After the death of M. Hardion, keeper of the books of the king's cabinet at

Versailles, M. Bignon was kind enough to offer me this place, which procured both pleasure and income. I engaged him to dispose of it in favor of another. M. Lenoir having given in 1789 his resignation of the place of the king's librarian, M. de Saint Priest, at that time minister, had the goodness to propose it to me. Seduced by the hope of fixing this place for the future in the class of literary men, I was tempted to accept it, though I felt how much the sacrifice of my time and my literary labors would be painful to me. But having very soon discovered, that it was only offered to me, because they thought it necessary, as circumstances were, to assure it to the President, d' Ormesson, who had treated with M. Lenoir, and that it was intended to make him my assistant, or give him the survivance. Disgusted besides with the difficulty, which my nomination caused in the interested arrangements between M. Lenoir and him, arrangements, to which I ought, and to which I chose to be a stranger, and seeing the hope vanish, which could alone conquer my repugnance, I renounced my ambitious views, which I had entertained for the cause of literature and not for myself. The manner, in which my thanks were received, and the facility, with which the affair was terminated soon after, persuaded me, that I had done wisely, and, if it had been found very necessary at first to put me in place, it was found very useful afterward to leave me out.

I ought not to omit in reciting the events of my life my admission into the French academy, from which I had always held myself at a distance, nor the reasons, which forced me in a manner to solicit a place the same year, 1789. M. Bauzér had recently died; the success of the *travels of Anacharsis* had inflamed the zeal of some members of that society, with whom I had long been intimate. They communicated their feelings of good will for me to a great number of their brethren, who engaged them to propose to me the place, which M. Bauzér had left vacant. I was affected by the warmth, with which they expressed the wishes of the academy; but my opinion was fixed, and, though strongly urged,

I remained firm, opposing my age, and above all my dislike to any public representation to a new engagement. I thought myself secure, until I learned some days after, that the academy in one of its sittings had resolved to elect me, notwithstanding my resistance. It was easy to foresee the result of such a resolution. If after the election I accepted the place, it would be said, that I wanted to dispense with the customary visits, and to obtain a distinction, to which the greatest men had not pretended. If I refused, I should have outraged a respectable body at the very moment, they were heaping honors upon me. I hesitated then no longer; I made my visits; my age had prevented any concurrence; and to complete my happiness M. de Boufflers, who had always shown me friendship, did in quality of director the honors of the sitting. They were indulgent for my discourse; they were enchanted with the wit, the graces, the new and striking reflections, which shone in his, and a part of the interest, which he excited, was reflected upon the choice of the academy.

Since that epoch, beaten without cessation by the revolutionary tempest, borne down with age and infirmities, pillaged of all, I possessed, deprived every day of some one of my dearest friends, trembling perpetually for the small number, that remained, my life has been only a chain of misfortunes. If fortune had hitherto treated me with too much kindness, she has fully revenged herself. But it is not my intention to complain. When we suffer the general oppression, we groan, but we do not complain. Let my soul, oppressed with grief, only be permitted to give some tears to friendship. I ought to say however, that in the midst of the tempest I experienced a very unexpected consolation, that made me believe for a moment, that I was suddenly transported into another world; and I could not without ingratitude conceal the name of the humane and generous man, to whom I am indebted.

Immediately after my going out of the *Madelonettes*, where I had been imprisoned the 2d of September in the year 1793, upon the denunciation of I do not know what clerk, as well

as the other guardians of the library, and my nephew, Courcay, who was my assistant in the cabinet of medals, I learned, that, notwithstanding the acknowledged falsity of the denunciation, they were going to thank us, and name others in our places. This report appeared the more founded, as the keys of the cabinet, which the minister of the interior had ordered to be taken away the moment of our arrest, were confided every day, not to me or my nephew, but to the clerk of the depot, who kept it open morning and evening to the public. I expected then every moment to see taken away the last resource, which remained for subsistence; when on the evening of the 19th of October Citizen Paré, minister of the interior, gave me a letter, which he had written himself, and which he requested me to read. This letter contrasts so strongly with the manners of the day, it does so much honor to the minister, who could have written it in these wretched times, that I cannot resist my desire to transcribe it here, to pay him as far, as I am able, the tribute of my gratitude.

The 21st day of the 1st month of the republic, one and indivisible.

Paré, minister of the interior, to Barthelemy, keeper of the national library.

ON reentering the national library, whence some rigorous circumstances had momentarily taken you, say, like Anacharsis, when he contemplated with extacy the library of Euclid; *it is decided, I shall not go from this place** No, citizen, you will leave it no more, and I repose my conviction on the justice of a people, who will always make it a law to recompense the author of a work, in which are recalled with such seduction the finest days of Greece, and those republican manners, which produced so many great men and great things. I confide to your care the national library. I flatter myself you will accept this honorable deposit; and I felicitate myself, that it is in my power to offer it to you. In reading the *Travels of Anacharsis* for the first time, I admired that pro-

* Vol. iii.

duction, where genius had given so many charms to erudition; but I was far from thinking, that I should one day be the organ, which would serve an equitable people to give its author a pledge of their esteem.

I will not conceal from you, that this sanctuary of human science has hitherto felt but little of the influence of the revolution; that the people are ignorant, that this domain is theirs, that they may enjoy it at all times, and that they ought only to meet with a *Callias* equally disposed to receive and instruct them fraternally. Cause then, citizen, this monument, so worthy of a great nation, to recal to us in fine all those precious advantages, which the mind and the eye found to treasure up in the smallest republics of antiquity.

Paré.

The style more than obliging of this letter, the proceedings of the minister, the grace, with which he accompanied this benefaction, his eagerness to determine me to accept it, the proofs of interest, which he heaped upon me, were all calculated to affect me. I could hardly find terms to express the gratitude, with which I was penetrated. But the feeling of my inability to discharge in the state, in which I am, the duties of the librarian gave me strength to resist. He had the kindness to express his regret, and with difficulty consented to leave me in the place, I had so long occupied, and which had always been sufficient for my ambition.

UNDER an impression, that the readers of the Literary Miscellany would be gratified with the sentiments of a great and candid man on the subject of COLLEGE EDUCATION, *I here send for insertion an extract from the sketches of* ARTHUR BROWNE *LL. D. senior fellow of Trinity College Dublin, king's professor of Greek.*

DR. BROWNE was the son of the Rev. Marmaduke Browne, rector of Trinity Church Newport Rhode Island. He entered Harvard College in 1771, but quitted it after a year's residence to enter the University of Dublin, where he attained every grade of honor, but the presidency, and he would have filled that high station, had he outlived the present Provost. Dr. Browne died last May greatly lamented.*

Dr. Browne laments in another part of his work, that the gentlemen of Trinity College have been so little disposed to leave behind them written memorials of their great abilities and universal learning. Some of them have proved, says he, their power of composition and profundity of erudition in detached sermons, or smaller essays. But it must be owned, that they have been retarded by diffidence or false fastidiousness, and fear of exposing themselves to censure; they were too apt to wrap themselves in the safe and proud criticism of conversation, without venturing to write; but that diffidence is now wearing off, and they begin to learn, that, where none will venture, none can succeed. W.

Cambridge Dec. 9, 1805

ON COLLEGE EDUCATION.

THE utility of academical education has not only been doubted, but in fact denied by some learned sceptics of modern times. Smith in his Wealth of Nations, Rousseau in his Emile, Gibbon in his Memoirs; among writers of inferior note Vicesimus Knox in his Essays, and a thousand different authors assail the ancient towers of the University, and strive to apply the axe to the groves of Academus. Though conscious of early reverence for those sacred mansions, which some may call habitual prejudice, I will endeavour to meet the attack with candor and deliberation.

* See a biographical sketch of this eminent man in the Anthology for November last.

The accusations of Mr. Gibbon, which evidently from the proofs, adduced to support them, ought to be referred only to his individual tutor, are by him most unfairly applied to the general tenor of education at Oxford. The system of that university is undoubtedly faulty so far, as it leaves the progress of the pupil to the uncontrolled discretion of a tutor, who may be learned or ignorant, idle or industrious. The studies and the diligence of youth ought to feel the superintending hand and stimulating urgency of the whole college or university, acting with its entire force and governing authority. This is perceived in the university, with which I am best acquainted,* whose sons must advance, or leave the field, though the particular tutor may be torpid, or incapable. But on the other hand the able and active tutor in the English university can consult the genius of his pupil, regulate his studies at discretion, accelerate his force, and promote his progress, unretarded by the hebitude of classfellows, and unshackled by the chains of uniform system, to which in many places all dispositions in Procustean model are obliged alike to bend.† Who will deny, that numerous instances occur at Oxford of tutors, sensible of these aids, and communicating to the objects of their care proportionate advantages? To many I could bear testimony, though unconnected with that celebrated seminary. Who could not? The present revered primate of Ireland formerly afforded a memorable instance, and Mr. Fox may refute the stigma, which Mr. Gibbon endeavored

* Dublin.

† Thus in Dublin every boy is obliged to turn his attention to mathematics and physics, though his bent may be entirely to classical learning, and in the latter branch all students read the same books; while at Oxford the tutor is at liberty to direct the attention of the pupil to those studies, which are suited to his genius and inclination, and to make him read what books he pleases. Again, in Dublin every candidate for a fellowship is obliged to be deeply versed in mathematics and natural philosophy, while the examination in languages is trifling. Would it not have been much more sensible to have had distinct mathematical and classical fellowships, according to the turn and disposition of men? And would they not probably be better masters of each?

to infix. If the latter's tutor violated his trust, the pupil might lament his misfortune, and upbraid the defect; but was it fair to whisper imputation on the general body?

The artillery of Mr. Smith is more powerful, and possessed of a wider range. If I comprehend his objections rightly (for, though I have no doubt, that he meant to aim at the subversion of all academical institutions whatever, and to discourage all public provision for education, except the poor, yet his ideas appear clothed in studied obscurity) those objections may be reduced to the following topics.

First, that public salaries or foundations tend to make teachers idle.*

Secondly, that a power, vested in the heads of colleges to appoint tutors, augments the same effect.

Thirdly, that pupils should be lectured, not examined.

Fourthly, that modern improvements are not adopted.

Fifthly, that these seminaries are not proper preparatives for the world and its affairs.

It will immediately occur, that several of these objections are opposed not to the existence, but to the practice of universities; and that their practice is often faulty, or deficient, it is not incumbent on me, in defending their possible inherent utility, to deny. In the university, known to me, both lectures and examinations are best adopted, and the utility of the latter in trying and promoting the progress of youth fully proved by experience. In the same seminary tutors are not appointed by its governor; and the pupillary income of each teacher depends on his character and reputation. His second and third objections therefore, if real, and not founded in the prejudices of his own country, are not generally applicable, and were even particularly suggested to his mind by their non-existence in Scotland.

With respect to the first the same objections, which have been made to a dependent clergy, might hold to a dependent philosophy, obliged to consult taste more, than truth, and fashion, than solidity; and even innovating France† has al-

* Wealth of Nations b. v. c. 1. † See the report of La Harpe.

lowed, that public salaries promote the instruction of the poor, who would not be able to afford remuneration. But in fact the instances are very rare, where such foundations exist, as are supposed by Mr. Smith, or where the supports of learning are so great, as to enable the academic to get more, than the ordinary comforts of life, without having recourse to publication or tuition. There are men undoubtedly, who will be content to eat their imparted commons, and enjoy their gratuitous couch, unpossessed of money, friends, or fame, without further exertion or ambition. But in general human nature is too strongly prompted by the desire of something beyond the gratification of hunger and sleep, and by the emulation of superior comforts, seen around, not to reject such apathy. In many seminaries emoluments are obtained by great and dreadful labor, and when considerable, which is seldom not till after a lapse of fifteen or sixteen years,* a space beyond the ordinary chance of human life, and may be considered, as a few extraordinary rewards, held forth for the encouragement of general genius, or universal industry, and therefore not thrown away, though in some unfortunate instances they may happen to be bestowed on unworthy subjects.

I wish I could as fully answer the two last observations. Modern augmentations of science are not sufficiently kept pace with; and I have smiled to hear a boy answer, that Saturn has five satellites, when his interrogator, confined to Keil's astronomy, knew well, that Herschell's discoveries had added two more. That colleges are not sufficiently rendered just preparatives for the business of life, I am also willing to admit; and I have often blushed to see the adept in the beauties of Homer, and metaphisics of Locke, perhaps a man well acquainted too with the principles of geometry, or even the theories of Newton, yet unable to adjust a telescope, to survey a field, or make an observation in the presence of a common seller of instruments; a common sailor or common mechanic laughing at his ignorance, and asking, of what use are colleges?

* This is the case in the university of Dublin.

I really have known an excellent scholar awkwardly and vainly endeavoring to settle a telescope for a company of ladies, and a scientific lawyer exposed on a trial of boundaries by a paltry surveyor; not to add, that sometimes a good Greek and Latin scholar shall not be able to write a page of tolerable English. Nor should it be forgotten, that the attention of modern times has been much turned to studies, formerly little cultivated, and still not usually made part of any necessary, or at least undergraduate course; as electricity, chemistry, botany, mineralogy. I therefore would wish to further the views of Mr. Smith, by adding somewhat more of practice to theory, and by supplying some of those accomplishments, whose attainment has brought private academies so much into vogue, as well, as by varying a little more the student's pursuits, according to his taste, his talents, his rank, and intended occupation.*

Yet I must repeat, these are desiderata, not in the original institution, but in the practice of colleges; and should vanish in comparison with their advantages, some of which shall be hereafter enumerated. I cannot leave the treatise on the Wealth of Nations without noticing two most extraordinary positions; the first, that force and restraint are scarcely necessary after the age of twelve or thirteen; the other, that universities are falling into discredit. For the falsity of the former I will only appeal to common sense and experience; of the latter to their books of admission.

Among all the assailants of collegiate nstitutions Vicesimus Knox appears most uncandid. The ancient scholastic disputations have in progress of time fallen into disgrace, almost into contempt; but, being still required by the statutes of the universities, are preserved in form, because their acting rulers have not authority to dispense with them, and the power of parlia-

* But I would not, with the peevish acerbity and false exaggeration of Mr. Smith, say, as he does, were there no public institutions for education, a gentleman, after going through with application and abilities the most complete course of education, which the circumstances of the times were supposed to afford, could not come into the world completely ignorant of every thing, which is the common subject of conversation among gentlemen.

ment has not thought fit to interfere with the will of the founder.

But would not a stranger imagine from the declamations of Mr. Knox, that these were the only exercises, there known? Would he know, that they are held in as little estimation there, as by Mr. Knox, and form so small a part of college duty, as to be scarcely heeded among a multitude of useful and necessary offices?

Let us turn then from such uncandid and partial reflections to view the obvious advantages, resulting from this species of public education; to consider the private instruction from the tutor, and the public lecture by the professor; the advantage of rare and curious libraries, with access to costly books and manuscripts, not attainable by a private purse; the use of observatories and philosophical apparatus; the benefit of scientific conversation; the easy access to learned men, assembled in one place, who would otherwise be dispersed about the world, without any pretence or claim in youth to have any recourse to them for knowledge; and the considerable addition to the sum of learning in the world in the knowledge of the preceptors themselves, taken in the aggregate, however idle some of them may be; together with the observation of Mr. Smith, that, if the parts of education, taught in universities, are not always well taught there, without them they would not have been taught at all.

But the truth is, though these are obvious advantages, there are others not so immediately apparent, which the adversaries, who perhaps have disputed, or denied some of the former, seem to me totally to have overlooked. They are indeed some of the greatest benefits of college education; but, being quietly and insensibly attained, do therefore grow without noise, and ripen without observation. I mean habits of study, regular divisions of time, habits of discipline and obedience, of early rising, of early retirement in the evening, diligence, labor, virtuous emulation, and such like. Is there no advantage in being obliged to read at stated hours, and to give an account of what has been read? The greater

part of youth, with whatever good intentions and resolutions, would forever procrastinate the hour of study to the imaginary but never arriving determination of the day of pleasure. The collegiate student knows, that at a stated hour he will be called on* to demonstrate his progress, and must therefore have some stated hours of preparation. Fixed hours will scarcely be allotted, nor time regularly divided by the undirected boy. In colleges the division is made for him, and enforced by necessity. The excessive indulgence of domestic affection is here corrected by wholesome discipline and statutable power, preparing the disciple to become a member of larger communities, and accustoming him to that attention to just and legal authority, which on a larger scale will hereafter be due from him to the state. The advantage of early rising, a custom, which, if adopted by the boy, seldom deserts the man, is too plain to be dwelt upon. But the utility of being secluded at an early hour of night from the world of pleasure and of vice is still superior. Nor let it be objected, that the practice does not equal my theory; very often it does, but, if it does not, be it remembered, that I am not defending the relaxation of college discipline, but supporting the original design and plan of those seminaries, whose discipline I should wish to see reinstated in its full energy. Nor let it be forgotten, that a great portion of the world complains of its severity, and perhaps one great cause of the evil is the eternal murmur of the fond father, or foolish mother, that their offspring are forbidden from the full range of modern dissipation, and cruelly compelled to retire before a late hour of the night.

Did I not fear it might appear too trivial an observation, I should discover an advantage, derivable even from the simplicity and uniformity of college commons, abstracting the youth from the luxury of his domestic board, and, beyond the bounds of cleanliness, teaching him indifference about diet. The disgraceful attention to appetite among our younger

* I speak of the university of Dublin, which I best know; I am sure it is the case in many others.

gentry, unknown and dispised in the better ages of Greece and Rome, forms a shameful though minuter characteristic of the present age, and might be usefully controlled by the early practice of temperance, considered as a part of education. All neglect of neatness in college servants should be strictly and severely punished, but the complaints of juvenile pampered delicacy, imbrued in luxury and indulgence, systematically disregarded.

In this brief sketch, to which innumerable additions might be made by more prolix and less occupied essayists, let me include the advantage of being taught *to read*; let not the reader stare; I mean not the mechanical act of reading, but the skill to read with utility and effect. The youth, whose avidity for information, or rather for entertainment, has hurried him before his college æra through a numerous series of books, will find, when he recollects their slight impression, and compares it with the solid adherance of subsequent studies, that reading *is an art*, and an art, taught him by scholastic system. When he is obliged to weigh every period, to consider its purport, its tendency, its real meaning, with previous consciousness of obligation to render an analysis of it, he will confess the utility of habits, thus acquired, which without such aid not ten men in ten thousand would spontaneously acquire.

If we add to all these benefits the mass of real and solid learning, usually included in academical courses, (whatever desiderata may be omitted) it were to be hoped, that even the most prejudiced of modern reformers would view universities with a more favorable eye. But, if they are determined upon novelties, let their invidious reflections be maturely considered by the dispassionate, as floating in that general tide, which rolls against every thing, that we have been accustomed to consider sacred, or venerable; and let us not imagine, that every thing must be wrong, which our ancestors approved, and that nothing can be right, which ever has been before.

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. IV.

PERSIUS.

" Perse en ses vers obscurs, mais serrez et pressans,
" Affecta d'enfermer moins de mots que de sens."
Boileau, l'Art Poetique.

OF that distinguished triumvirate of Roman satirists, Horace, Persius, and Juvenal, Persius, the second in the order of succession, has commonly been considered the last in eminence. He did not live in the very best days of Rome. Instead of Augustus for a patron, he had Nero for an adversary; not a rival, for, though the Emperor wrote verses, they were quoted by Persius only to be ridiculed. Nero was a mark, at which the satirist frequently aimed; but he was shielded so effectually by ignorance and vice, and the arrows were so distant, that they either missed the object, or wounded but slightly.

The satires of Persius are the productions of a youth. He died in the thirtieth year of his age A. D. 62. He is said to have acquired a relish for satire upon reading the tenth book of Lucilius.* He was educated in the philosophy of the sto-

* Suetonius, Persi vita. Op. 4th Delph. p. 661. Lucilius appears to have been read with avidity by the satirists, who succeeded him. Horace frequently mentions him, and mentions him generally with respect.

" . . . . . Me pedibus delectat claudere verba
" Lucili ritu.
" Ille velut fidis arcana sodalibus olim
" Credebat libris."

The praise, which Horace bestows on him, is not always unmixed. He sometimes uses diminutive appellations in speaking of his verse. He was " garrulus," and wrote " versiculos etuntes mollius," &c. but, though a flowing writer, the stream was not always pure. " Flueret lutulentus," says Hor-

ics, and was an exemplary disciple of the founder of the sect.

If Persius were superior to Horace and Juvenal in learning, which has been contended, he was inferior to both, as a poet and satirist. This seems to be conceded in effect even by *Casaubon*, his most able advocate and commentator ;* for,

ace ; and the same writer certainly places him in a ridiculous *attitude*, when he relates, that this same poet often dictated in an hour two hundred verses, standing on one foot. He speaks also of his fondness for mixing Greek words with his Latin compositions. Another peculiarity, remarked by Macrobius in his saturnalia, but which does not appear in what remains of Lucilius, is the separation of two syllables of the same word by an intervening word.

Unfortunately the fragments only of this author remain, and those so broken, that we can scarcely estimate the value of the entire work.

Lucilius has been called the father of satire. Ennius and Pacuvius did indeed precede him, but Quintillian decides for us, that Lucilius was the first, who arrived at any considerable excellence in that species of composition. "In satyra primus insignem laudem adeptus est Lucilius." The rhetorician is also extremely tenacious of its Roman origin. "Satyra quidem tota nostra "est." Dryden has entered into a long discussion of the origin and progress of satire in the dedication, prefixed to the translation of Juvenal and Persius. It contains also an ingenious parallel between Horace, Persius, and Juvenal ; and, excepting a most gross and distorted effusion of praise, bestowed on the earl of Dorset and Middlesex, which occupies about twelve pages, the whole dedication, addressed to that nobleman, must delight the classical reader.

* Dryden gives Casaubon the credit of having "understood Persius particularly well, and better, than all the former commentators, and Stelluti, who "succeeded him." But, says the same writer, "the best commentators can "but guess his meaning in many passages, and none can be certain, that he "has divined rightly." Casaubon published a very correct text of Persius from an ancient manuscript, accompanied with a copious and critical commentary. The third edition, printed in 1647, is in the library of Harvard College, and contains on a blank leaf the following in manuscript.

"The satires of Persius are here collated with the finest and oldest MS. "of that author, now probably extant. It is in the Bodley—Library No. 2455, "joined with Boetius de Consol : Philos : which at the end of it has this "remarkable inscription.

"Hunc codicē dedit Leofricus Episc : Ecclesiæ B : Petri Apostoli in Exonia, ad utilitatē successorū suorū ; siquis illū illinc abstulerit, eternæ subjaceat maledictioni.

"FIAT, FIAT, FIAT.

though he nowhere acknowledges, that his favorite author falls below them *en masse*, yet he grants, that he is often obscure, and sometimes an unhappy imitator of his predecessor, Horace. It was the object of Persius to write with sententious brevity, and in lofty numbers. Aware that wit was not his province, he aimed with grave severity to recommend virtue and integrity. This he has sometimes done almost with a spirit and wisdom, which would become a christian. He attacked with a boldness approaching temerity the writings of the Emperor and nobility; the levity, exhibited in prayers and vows to the gods; and the vices of idleness and luxury and ambition and voluptuousness in the great and the wealthy.

The veil of obscurity, which conceals the beauty and grandeur of Persius, can be withdrawn by no ordinary hand. The whole of him can never be exhibited. If he had taken a middle course between that strained, majestic diction, by which he is distinguished, and the "sermo pedestris" of Horace's satires, it would have deducted nothing from his excellence, and would have added many to the list of his admirers.

I know of but one *attempt* to render Persius literally into English poetry. Barton Holyday was the author of the undertaking. But Holyday was by no means a poet; and, if he had been, he would not have rendered his version interesting, or even intelligible, for he was ignorant of the art of translating. He labored for verbal exactness, for compression, and for rhyme; and, in defiance of all rules of interpretation, he studied to render line for line.* "Holyday had nothing

"Leofric was Bishop of Exeter and Cornwall about the year 1050,
"W. HARTE."

(Probably Walter Harte, an English poet and historian, author of the history of Gustavus Adolphus &c.)

* The writer hazards these remarks chiefly on the authority of Dryden, for he has not been able to obtain Holyday's translation of Juvenal and Persius. Dryden allows, that he possessed a good knowledge of Persius, and commented on many passages with ingenuity and correctness; but his version "cannot be understood without as large a commentary, as that, which he

" in view but to show, that he understood his author, with " so little regard to the grandeur of his diction, or the volu- " bility of his numbers, that his metres can hardly be called " verses; they cannot be read without reluctance, nor will " the labor always be rewarded by understanding them."*

Dryden, with several coadjutors, having translated the satires of Juvenal, undertook alone the translation of Persius to be published in the same volume. Dr. Johnson has given his opinion of this version in a single paragraph; and, though consisting of but one sentence, he has been guilty of at least a seeming contradiction. " This work," he remarks, " though, " like all other productions of Dryden, it may have *shining* " *parts*, seems to have been written for wages, in an *uniform* " *mediocrity*, without any eager endeavor after excellence, or " laborious effort of the mind." It certainly has " shining " parts;" but to assert, that " it is written in an uniform " mediocrity," is neither true in itself, nor does it comport with that occasional brilliancy which, the Doctor allows the work exhibits. Were we to hazard a general opinion, we should say, that Dryden in this performance is very unequal; and, to use the language of calculation, the average quality may be that of mediocrity.

Dryden has artfully interdicted criticism on the merit of his work, considered merely as a translation, if his design be always kept in view; for he professed neither to translate, nor paraphrase, nor imitate; but aimed at something " be- " twixt a paraphrase and imitation." What this *something* is he has not explained. Those passages, which resemble, but do not give the meaning of the original, must be classed among imitations, or conjectural interpretations; for he acknowledges, that " Persius is not merely sometimes, but gen- " erally obscure." The general character of Dryden's ver-

" makes on his author." Holyday was humble enough to think there might be defects in his work; but the expression of it is singular. " To have com- " mitted no faults," says he, " in this translation would have been to translate " myself, and put off man." Wood calls this contemptible pun " an elegant " turn."

* Johnson's Life of Dryden.

sion is paraphrase; and as far, as he was confident of his author's meaning, he has commonly embraced it.

How much soever Dryden has abridged the right of criticism, relative to the exactness of his version in its sentiment, by the vague manner, in which he proposes his design, we enjoy the liberty of detecting any perverse departure from the elegance and grandeur of his model, and any defects in the beauty or correctness of his versification.

Gravity and even austerity of manner are distinguishing characteristics of Persius. He has none of the levity and colloquial trifling of Horace. "Dulce est desipere in loco" was not his maxim, for he was always a stoic. But the imagination of Dryden was restless, and would not always be confined. The evenness and severity of Persius were not kindred virtues.

We shall now quote a few passages, in which Dryden has departed from the manner of Persius, and made the stern young Roman appear boyish and trifling.

Sat. I. 11.

"..... Tunc, tunc, ignoscite. Nolo.
"Quid faciam? Sed sum petulanti splene cachinno."

Dryden.

Persius. "Then, then I say, or would say, if I durst;
"But thus provoked I must speak out, *or burst.*"

Monitor. "Once more forbear."

Persius. "I cannot rule my spleen;
"My scorn rebels, and *tickles* me within."

This translation represents justly enough the pretended hesitancy of Persius to proceed in his satire on the scribblers of the day. He asks pardon for his design, which his friend denies him. He doubts ironically whether to proceed; but as he was "*cachinno petulanti splene*," naturally disposed to ridicule folly and vice, he resolves to apply the lash. What we intended chiefly to remark is the ludicrous turn, which is given to the concluding words of Persius, who surely did not mean to expose himself to ridicule. "*Sed sum petulanti ca-*
"*chinno*," though it does not admit a literal translation, is

made into contemptible English, by being rendered "*I must* "*speak out, or burst.*" But, not contented with this jesting trick, Dryden dilates these four Latin words, which he finds it difficult enough to manage, into another line, where they are metamorphosed into "*scorn,*" who becomes a "*rebel,*" and a rebel, that "*tickles within.*"

Another instance of a similar departure from the manner of Persius we select from the third satire.

"And yet thou snor'st; thou draw'st thy drunken breath,
"Sour with debauch; and sleep'st the sleep of death.
"Thy chaps are fallen," &c.

To say nothing of the harsh and grating sound of the second person singular of the verb, abbreviated, and so often introduced, we cannot but observe the needless vulgarity of the language. Stertis adhuc? may be rendered literally dost thou yet snore? But Dryden was fearful of an occasional periphrasis, and he might without much effort have avoided this coarse and offensive phraseology. With respect to the remainder of this quotation it may be remarked, that Dryden has not been much shackled by the original; and, having taken considerable liberty with the text, his commentary ought to have been more delicate and pleasing. "*Thou draw'st thy* "*drunken breath*" is a miserable description of the yawning stupidity, subsequent to intemperance and excess; and "*thy* "*chaps are fallen*" is a phrase far too groveling to express the "*malæ dissutæ,*" which Persius uses for the sensualist, *he* describes.

Looking a little below the lines, just quoted, we were amused with the following translation of "*atque ex tempore vi-*" "*vis; and liv'st extempore.*" If this conveys any meaning, it is certainly very vague and indeterminate. Casaubon applies the words of Persius to those, "*qui ultra præsentem diem co-*" "*gitationes suas non extendunt.*" Accordingly it is rendered by Drummond,

"Who pass existence in a dream away."

In the following line Dryden exhibits another instance of unjustifiable freedom with his author.

"*Damme*, whate'er those booklearned blockheads say."

This is too much like the interpolated gibberish of intoxicated players, and is wholly unprovoked.

One passage more occurs to us, which is singular in itself, and which Dryden's eccentricity would not allow him to reduce to his usual metre. It is part of the description of the mixed character of the intemperate man and miser in the fourth satire.

"Then bids fall on; himself for saving charges
"A peel'd, slic'd onion eats, and tipples verjuice."

There is a colorable pretence for this translation, but the manner is wholly Dryden's.

Examples might be greatly multiplied, in which Dryden has departed far from the manner of Persius. And it may be doubted in such instances, whether he "makes him speak "that kind of English, which he would have spoken, had he "lived in England."

Dryden's versification in the work before us is extremely defective, and his rhymes are often imperfect. The frequent recurrence of the verb in the second person singular abbreviated is grating to the ear, and destroys the harmony of many of his lines. Tak'st, cheat'st, yawn'st, mutter'st, &c. are very ill sounding words in poetic composition, and are selected from a numerous list of similar examples.

The instances of false rhyme in this translation are frequent, and sometimes ludicrous. In the first satire "*throw*" is made to rhyme with "*plough*," "*try*" with "*poetry*," and "*sea*" with "*misery*," &c. Who would suspect, I do not say Dryden, but a poet of Dryden's celebrity of negligence, like this?

We frequently meet with Alexandrine lines in Dryden's Persius, and they are not always offensive. But the prosaic lines, which occur in every page, interrupt that flowing pleasure, which poetry is designed to impart. We select two examples, which will certainly amuse the reader.

"What says the world of me and of my muse?"

I do not know what the "*world says*," but *I* should say,

that Dryden was dreaming, and that *his muse* had taken her flight.

" Y'are in a very hopeful way to starve."

We are prompted on this occasion to say with Johnson, that Dryden wrote for *wages*, and are almost tempted to add, *for bread*.

We will not add to the catalogue of Dryden's " scabrous " and hobbling" lines. Amid all the blemishes of his versification we can frequently cull a small flower ; but, having so long traversed the rough ground, we are too much fatigued to seek for bouquets. One specimen however, among his more fortunate passages, we offer our readers, before we take leave of him.

Persius Sat. I. 63.

" Quis populi sermo est ? Quis enim ? Nisi carmina molli
" Nunc demum numero fluere, ut per lêve severos
" Effundat junctura ungues ; scit tendere versum
" Non secus, ac si oculo rubricam dirigat uno ;
" Sive opus in mores, in luxum, in prandia regum,
" Dicere res grandes nostro dat musa poetæ."

" The verse in fashion is, when numbers flow
" Soft without sense, and without spirit slow ;
" Is smooth and equal, that no sight can *find*
" The rivet, where the polished piece was *join'd*.
" So even all, wish such a steady view,
" As if *he* shut one eye to level true.
" Whether the vulgar vice his satire stings,
" The people's riots, or the *rage of kings*,
" The gentle poet is alike in all,
" His reader hopes no rise, and fears no fall."

The versification in this passage is pleasing, though by no means faultless. The translation is liberal and lively, and tolerably just. The obscurity of the clause " ut per lêve se- " veros effundat junctura ungues" prompted the willing spirit of Dryden to qualify the " molli numero" of the satirist with terms of greater severity, than the original will justify ; and " the rage of kings" conveys a different meaning from " pran- " dia regum."

We might furnish other specimens, in which Dryden has

been equally, if not more successful; but we must hasten to a more recent laborer in the same field.

A translation of Persius by Drummond* has excited attention, and acquired considerable celebrity.† On the first appearance of this work the author of the *British Critic* undertook an apology for Mr. Drummond, presuming that he had not seen Brewster's translation,‡ which, in the opinion of the critic, is executed with unparallelled success.§ But from the best evidence, we can obtain without access to the book, it must be ranked among the feeble and humble efforts of ordinary translators. Drummond has quoted several of his lines, which evince, that the British Critic supported a lame and helpless cause.

The following couplet among others he calls an example of "his usual style."

> "A *sample* here of perfect freedom see,
> "Thanks to *our caps*, they make us *charming free*."

If this be a fair *sample* of his manner, *his cap* ought to be a *fool's cap*.

We feel perplexed in entering on an examination of Drum-

* The satires of Persius, translated by William Drummond, esq. F.R.S. &c. Lond. 1799. This is a second edition. We do not recollect in what year the first was published.

† Harle ranks him below Dryden in vivacity, but gives him credit for fidelity. Drummond cannot thank him for his mistaken application of the word, "fida," to his translation, for he disclaims all close adherence to his author.

‡ Published in 1751.

§ "Brewster's translation of Persius," says Drummond in a subsequent edition, "was not unknown to me, when I began mine. The truth is, I judged very differently of Brewster from the author of the British Critic. I did not find out, that he united all the talents, required in a translator. I did not discover, that his numbers were remarkable either for strength or harmony. On the contrary I fairly own, that I thought them, as I think them still, feeble and prosaic. I nowhere see in his verses those flashes of genius, which, amidst all the defects of Dryden's translation, occasionally shine through the gloom, and discover the poet." The author of the British Critic does not leave Mr. Drummond without praise; and the Monthly Reviewers style his versification "strong, flowing, and harmonious."

mond's translation of Persius. Our remarks must be very general, for he has secluded us from the critic's best ground.

His diction is studied, and well chosen. Where *Persius* is rough, *he* is polished; when he dislikes his author's figures, he changes them; and when he thinks Persius extravagant, he either labors to reduce him to his own standard, or passes to the next portion, that pleases him. It may be foreseen, that a translator, who thus marks out his ground, can exhibit little of the genius and spirit of his author. Sometimes Mr. Drummond renders the sense of Persius in paraphrase, sometimes he is an imitator, and sometimes he takes a passage of his author for a motto, and gives a pleasing poetic dissertation.

The reader will see in the following passage how much Mr. Drummond has outshone his author, and how little he has regarded him in the praise of Ennius.

Sat. VI. 10

"Cor jubet hoc Enni, postquam destertuit esse
"Mæonides, Quintus* pavone ex Pythagoreo."

Drummond.

"Thy muse, O Ennius, sung the tranquil scene,
"This sea cærulian, and this sky serene.
"Thy spirit now, its earthly labors o'er,
"Lives in thy verse, and transmigrates no more."

The contrast, which Dryden's version of this passage affords to Drummond's, is certainly amusing.

"Who in a *drunken* dream beheld his soul
"The fifth within the transmigrating roll,
"Which first a peacock, then Euphorbus was,
"Then Homer next, and next Pythagoras;
"And last of all the line did into Ennius pass."

Mr. Drummond's translation is a happy panegyric upon Ennius, without any countenance from Persius; and Mr. Dryden's is a tolerably just paraphrase, abating for one vulgar epithet, wholly unauthorised, and one blunder, into which he could not be seduced by any copy of Persius, which we have seen.

* Dryden has committed a singular blunder in making Quintus a numeral adjective.

We select one passage, in which Mr. Drummond has pleasingly *imitated* Persius in describing the variety of the human character.

Sat. V. 52.

"Mille hominum species, et rerum discolor usus;
"Velle suum cuique est, nec voto vivitur uno."

"Of men and manners there are various kinds,
"And life seems still to alter with our minds;
"By turns the picture renovates, and fades,
"Its colors shifting to a thousand shades;
"No single passion rules mankind alone,
"But each has one, peculiarly his own."

We refer to the latter part of the fourth satire,

"How truly fair was bounteous nature's plan," &c.

for an example of pleasing description, *founded* on Persius, with little regard to his sentiment or language.

One passage more we select, and that merely for an example of Mr. Drummond's poetic excellence.

Sat. VI. 12.

"Heic ego securus vulgi," &c.

"No tumults here disturb my peaceful life,
"No loud declaimers, bent on public strife.
"Unheedful too of winter's rage I sleep,
"Though Auster threaten, and Aquarius weep.
"I view my neighbour's fields, nor yet repine,
"That his estate will soon be double mine.
"Though in his wealth I see the upstart roll,
"Yet purest wine still sparkles in my bowl;
"Though he grow rich, yet I content can sup,
"Nor hate nor envy mingles in my cup."

On the whole there appears to be no interference between the versions of Dryden and Drummond. The characters of their works are very different, and Mr. Drummond appears wholly independent. Dryden is generally interesting, even when faulty; and Drummond always satisfies by his beauty and accuracy. Dryden sometimes excels by his boldness and temerity, and Drummond generally pleases by his delicacy and caution. Dryden often disgusts by his caricature

copies, but Drummond is seldom unnatural, and never leaves his picture unvarnished. In Dryden it is difficult to select a faultless couplet, in Drummond a defective one seldom occurs. In fine, Dryden, being a translator by trade, and wishing to amuse all, makes us laugh at his tricks; and Drummond, always aiming to be a good poet, secures attention by his evenness and suavity.

We find in the catalogue of the Priestleys mention of a translation of Persius by Sheridan in 1737, of which we know nothing but the price.

In 1752 a prose translation of Persius was published by Edmund Burton, chiefly commended for its notes and critical conjectures.

In 1779 there was a paraphrastic imitation of the same author by Edward Burnaby Greene, which the reviewers deride, and which has not found its way into our libraries.

It is by laborious study only, that a *good* latin scholar can understand Persius; and, instead of calling in the aid of Casaubon and Stelluti, most students will resort to Dryden and Drummond. The style of Persius is so peculiar, that he seems almost to have used a vocabulary of his own. His language might have suited the taste of the learned in his own age, but it has ceased to be easily understood. "*Quæ* "*nunc sunt in honore vocabula cadent.*"

ADVICE TO A STUDENT OF HARVARD UNIVERSITY IN A SERIES OF LETTERS.

LETTER VI.

HAVING dissuaded you from seeking popularity by improper means, I shall next recommend independence of mind.

There is at the University, if I may so express it, an eddy of opinions, as it runs counter to the opinions of society

in general. It is there esteemed honorable to engage in various kinds of riot. Opposition to the government, though by secret and mean arts of revenge, is accounted noble. The most regular and uniformly good conduct is represented, as originating solely from the desire of College honors and distinctions. He, who disdains to join in disorderly projects and pursuits, is branded as a vile coward, who is afraid of incurring the displeasure of his instructers; and he, who refuses to tell a lie to exculpate a fellow student from merited punishment, is considered a fit object of indignation and of contempt.

The prevalence of such opinions must surely indicate something highly erroneous and reprehensible.

It would however be wrong from this state of things to infer, that the students in general are more attached to confusion, than to order; to immorality, than to virtuous conduct.

The fact is, the disorderly are commonly the most influential. Unable to excel in science, yet ambitious of distinction, they seek an undue ascendency over their fellow students. From their intercourse with the world they become much better acquainted with the means of effecting their purpose, than those, who far exceed them in literature. By their overbearing influence they induce the studious and the regular to unite with them in many of their bad practices. Very few have the independence to remain unmoved by their arts. Those, who cannot be influenced by persuasion, are often overcome by dread of contempt. I have known students of eminent virtues and distinguished talents, who chose rather to "follow the multitude to do evil," than to encounter the sneers of the idle and the vicious.

If you reflect a moment, you cannot but see the absurdity of such an inglorious submission of your judgment to others. I would not have you punctillious in trifles. But surely in such important cases, as speaking the truth, being "temperate in all things," and using honest means of redressing grievances, you ought not to surrender your consciences to any, much less to the unprincipled and the irregular.

But, if you inquire with the least degree of attention, you will find, that this is often the case. When the government are to be deceived by direct and premeditated falsehoods, who are the primary instigators ? Who are a terror to those, whose consciences will not allow them to violate the truth ?

Who, let me further ask, are the first to contrive low and unworthy acts of opposition to authority ? Who are the most ready to tempt you to neglect your studies, and to engage in dissipation ? Are they not generally those, whose sentiments and whose conduct in your cooler moments you contemplate with disapprobation ? Are they those, whom you are willing to exhibit to the world, as your intimates and exemplars ?

If not, why will you forego your independence in favor of such characters ? Why will you so readily consent to a line of conduct, which, if it do not now fill you with selfreproach, can hardly fail to do this on mature reflection ?

Certain kinds of independence you may observe very prevalent. The students are, for example, without difficulty persuaded to feel independent on the instructions, the authority, and the counsels of their teachers.

Advice from any other source they are apt to consider, as unnecessary, or ill adapted to their situation. They feel perfectly competent to invent their own modes of study, and to form their own rules of conduct.

Were such selfsufficient characters to be addressed, however they might need advice, it would be treated with scorn, unless it should flatter their peculiar turn of thought, or be given in honeyed language, adapted to their taste.

But I am happy in the correspondence of one, who is willing to listen to the dictates of experience, though contrary to his preconceived opinions, though destitute of the modern ornaments of style, and though they have nothing but truth and the general suffrage of the wise and virtuous to recommend them.

Allow me then, as one, who cherishes a parental concern for your welfare, and who has long taken a lively interest in whatever relates to our Alma Mater, to dissuade you from

that spurious kind of independence, which consists in a proud contempt of wholesome counsel and restraint.

At the same time let me enforce on you that independence of mind, which will lead you ever to act from the sober dictates of your own judgment, and to despise the influence and the example of those, who would cause you to deviate from the path of rectitude; that true independence, which will always cause you "et sentire quæ velis, et quæ sentias dicere." Yours, &c. PHILOS.

AN ESSAY ON MODERN IDOLATRY.

To perceive the imperfections of others before we discover our own, and to censure those very faults, to which we ourselves are addicted, is a trait in the human character, which not unfrequently exposes us to ridicule. In no particular does the truth of this assertion appear more evident, than in our decisions concerning the religion and morality of the Ancients. When we consider the degree of refinement, at which they had arrived, their sacrifices, orgies, and other religious rites raise in us astonishment at their depravity; while we, although aided by the light of revelation, have equalled them in almost every species of idolatry. The calamities, which befel the Israelites for their apostacy, appear to us just, and we do not hesitate to pronounce them idolaters, without even suspecting, that the appellation applies with equal propriety to ourselves.

To evince that these assertions are not without proper foundation, and at the same time to exhibit a succinct view of modern Pagan theology, are the objects, now to be accomplished; and, should I fail to convince, I may perhaps amuse.

Plutus, the god of wealth, for the number of his votaries, deserves to be placed first on the catalogue of modern idols. He was emblematically painted by the Ancients, as both blind and foolish, lame in his approach, but winged in his

departure. Of the extent of his influence over the ancient world information is deficient; but at the present day we may safely affirm, that "all nations, people, and languages fall "down and worship this golden image." As a counterpart to the hierophants of antiquity, men, who seceded from the world, and devoted their time to the service of idols, are the priests of Plutus, who, from their selfdenial, and extreme devotion to the object of their worship, are denominated "*Misers.*" From the extraordinary veneration, in which this idol is held among the moderns, the province of some of the most celebrated deities of the ancients is now devolved on him. The fair goddess of Love has yielded to his superior influence, and, like Moloch and Saturn of old, he is now the object of human sacrifices. To obtain the object, held forth in his worship, infatuated mortals brave death in a thousand forms; in the horrors of shipwreck on unknown and desolate shores, in the chilling atmosphere of the polar regions, and in the no less inhospitable climes of the tropics. Nor are his sacrifices always thus voluntary; for, since the commencement of the fifteenth century, thousands of human victims have been forcibly conveyed from the coasts of Africa, and immolated on the shores of the New World, in a manner far more cruel, than ever was practised by the ancients, or even by those, whom we are pleased to denominate "the unenlightened savages of the South Sea islands."

Dame Fortune too has always maintained no inconsiderable share of influence over mankind. Her reputation is so far enhanced at the present time, that no enterprize of moment is embarked in, without previously invoking her aid, and in a manner no less modern, than novel. Men, famed for integrity among the people, are nominated to serve in her priesthood; and with them are deposited the offerings to Fortune. In process of time alluring manifestoes are published, intimating, that at the appointed place the blind, but munificent goddess will, by the agency of her wheel, bountifully signalize those, who may engage in her cause, without

respect to rank or age. Never did the ancient fane of Delphos, nor the sacred groves of Dedona, witness such crowds of suppliants. There the civilian and the statesman disdain not to intermingle with the herd, and to wait with anxiety to hear the declaration of their fate. But the blind goddess of chance distributes her favors with the same illjudged liberality, with which she did formerly; for, among the numerous candidates, who solicit her uncertain favor, the least deserving may prove the most successful. To *quiet the murmurs* of those deluded votaries, who had been indulging themselves in the golden dreams of fancy, they are told, that their donations are not misapplied, but will be employed in a manner, in which they were never designed, in benevolent and (tell it not in Gath) religious purposes.

Honor is a "capricious idol, and accommodates himself to the pleasure and convenience of his followers." The diversity of opinion, entertained among the moderns concerning this idol, is worthy of note. Every sect, profession, and character, make pretensions to his worship; each differing from the rest in almost every particular except the name. "I am a *man* of *honor*" is an emphatical expression in the mouth of every one, from the officer of state to the tenant of the Bridewell. If Varro could enumerate three hundred Jupiters among the ancients, we can certainly furnish as many Honors among the moderns. Their laws are to me involved in such a maze of obscurity and inconsistency, that I must pass them over in silence, briefly observing, that among the ancients access to his temple was obtained only by passing through that of virtue. Among *our honorables* this is so far from being esteemed a prerequisite, that it is deemed a disparagement.

The next, which merits our attention, is Bacchus. That he still maintains, and that he ever will maintain his ancient godship inviolate, we cannot hesitate to affirm. For the number and respectability of his votaries he should rank next to Plutus; and for universality of influence yield to none in the modern pantheon. The muses were formerly said to have been under the guardianship of Apollo; but it is generally believ-

ed, that they are now worshipped through the secret mediation of Bacchus. If Mercury once presided over eloquence, we all know, that Bacchus now enjoys that prerogative. Like ancient Circe too, he alone possesses the power of transforming men into brutes. To a few of his favored and enlightened sons are entrusted the modern Elusinian mysteries. Their pretensions to secrecy and hidden knowledge are proverbial; but this they cannot conceal, their actions bespeak them the votaries of the generous god of the grape. Although it be notorious, that Bacchus does not, as formerly, bestow the blessings of wealth on his followers; yet this is certain, that by enlisting under his banners the favorites of Plutus may rid themselves of their golden boons more effectually, than Midas did by bathing in the streams of Pactolus.

It will perhaps be thought, that the fair goddess of love should ere this have arrested our attention; but alas! of all her once boasted influence nought remains but her name in the numbers of the poet. For when she had been suspended in the exercise of her functions in the civilized world by the influence of Plutus, she bade adieu to the dedicated groves of Paphos and Idalia, and winged her way to the fertile plains of Otaheite, the Eden of love. There she and Mars hold an undisturbed empire over the numerous islands of the great Southern Ocean. Ever since her flight her province has been wholly under the guidance of the god of riches; and without his assent seldom does Hymen light the torch, or Calliope sing the marriage song. Virtue, delicacy, symmetry of features, and the long list of female accomplishments are but baubles, when compared with the *solid and lasting* charms of gold. In fact the true golden age has returned. Gold has monopolized almost the whole province of love. Our modern Danäes too must yield to its influence; and Cupid seldom aims a shaft, unless tipt with gold.

The virgin, Vesta, who had been esteemed a goddess ever since the days of the daughter of Jephtha, has fallen into disrepute in this degenerate age. Her numerous convents or temples in the eastern world, which sometime since afforded

an assylum to the unfortunate fair, in which they might take refuge from the tongue of slander, and bid adieu to the world and its cares, are either demolished, or become the scenes of infamy. None will now receive the once honorable veil but those, who are soured by disappointment, and who are willing to persist in a life of celibacy no longer, than an opportunity offers of changing "better for worse."

Having thus taken a cursory view of those deities, whose worship has engrossed both the ancient and modern world, we will now turn our attention to one of more recent date. This is Fashion. Her origin was long the subject of strict scrutiny among modern mythologists. Some have supposed her the offspring of Plutus, while others have endeavored to trace her descent by ransacking the rusty volume of Hesiod; but all to no purpose, for it has been since proved, that her divinity consists in nothing more, than an inanimate *goose*, fabricated by some modern Cyclops. Although of the meanest origin, yet her celebrity is so great, that her votaries may be found in all the grades of society from the peasant to the king. Versatility in appearance is their distinguishing characteristic. This is often carried so far by the fairest half of creation, that within the rise and fall of a weather glass we have witnessed as strange metamorphoses, as any, related by Ovid. Sometimes they have increased in height and magnitude, far surpassing the original; but, by some sudden caprice of fashion, they have now divested themselves of almost every incumbrance, and are fast approaching towards the simplicity of Eve.

In sacrificing at the shrine of Fashion nothing is too dear to be withheld. The *Fashionalia*,* or festivals of fashion, like the Palilia, are celebrated during the night; and, although they often endanger both life and health, yet such is the veneration for this favorite idol, that the suffering fair one will seldom attribute the cause of her malady to its true source. The influence of fashion over the minds and actions of mankind at large is truly extensive. The sense of mod-

* Balls.

esty is far from being stationary, but varies with the fluctuating laws of fashion. The style of modern writers, in conformity with the prevailing modes of dress, has already become loose and impure; and the chastest eye now dwells with delight upon objects, which some few years since would have "o'erstepp'd the modesty of nature."

Thus do we see, that, while the moderns are raising the accusation of idolatry against the ancients, they also bear the mark of the beast in their foreheads; and, although they deny it with their lips, they proclaim it aloud by their actions.

While we censure the depravity of the ancient Israelites in turning aside after false gods, we too bow the knee to Baal, and offer sacrifices to Moloch. Like them we possess the *advantages* of a revealed religion, but content ourselves with disobeying its precepts. Y. C.

ON A RECOVERED FRAGMENT OF LIVY.

THE republic of letters never sustained a greater loss in any single author, than by the destruction of the latter and more interesting part of Livy. Several eminent moderns have indulged the pleasing expectation, that the entire work of this noble historian might yet be recovered. It has been said to exist in an Arabic version, and even a complete copy of the original is supposed to have been extant as late, as the year 1631, and to have perished at that time in the plunder of Magdeburg. That munificent patron of literature, LEO X, exerted the most generous zeal to rescue from oblivion the valuable treasure, which one of his bigotted predecessors had expelled from every christian library.* Bayle

* Pope GREGORY the great would not suffer LIVY in any christian library, because of the pagan superstition, with which the history abounded. But the same reason held good against all ancient authors; and indeed Gregory's zeal was far from being levelled at Livy in particular, for he declared war against all human learning.

has preserved under the article, Leo, two curious original letters of that Pontiff, concerning his hopes of recovering Livy, which afford the most honorable proofs of his liberality in the cause of letters.

Of 140 books of Livy only 45 remain in a perfect state; and therefore the discovery of any, even the smallest part of so invaluable a treasure will without doubt be welcome to the learned.

Mr. PAUL JAMES BRUNS being at Rome in the year 1772, for the purpose of inspecting manuscripts in the Vatican Library at the request of Dr. KENNICOTT, in the progress of his elaborate collations for the Hebrew Bible, he afterwards published, examined a Latin manuscript of the books of Tobit, Job, and Esther, and to his surprize found, that they were superscribed on some more ancient character. On a careful examination the manuscript was to be ranked among those, which are called *rescriptos*, or rather, says he, to use the Ciceronian style, *palimpsestos*; the last of which terms, we should observe, is particularly used to signify parchments, dressed in such a manner, that, by a little moisture, what had been written on them might be effaced, after which they were ready to receive a new inscription. However in the present case the characters were not so far destroyed, but that, with assiduity and attention, he was able in a great measure to recover them.

This *Latin Codex* contained 176 leaves, nine of which have been more lately added, together with some others about the middle of the book, from *fol.* 54 to 72; but those only are worth mentioning, which were formerly parts of other authors, collected probably into the present form in the eighth century, when the old text was covered with a new one. The leaves, which contain the fragment of Livy, seem much the most ancient; and may be found on the 73d and 78th pages, which conclude the first part, and at pages 75 and 76, which conclude the last. That it belongs to the middle of the 91st book is plain from the subject; as it relates, that Sertorius made himself master of Contrebia; and the epito-

ine of the first book states the Sertorian war in Spain. Besides he observed in the front of one page LIB. XCI, and of the other TITI LIVI; but in a character so very minute, as scarcely to be legible. The form of it, as the margin had been cut, could not well be ascertained; but it appeared to have been nearly what we call a small folio. The character, in which it was written, is that, which is called *uncialis*; which is generally accounted the most antique, and is found in the smallest number of manuscripts. He compared it with the most celebrated ancient writings, the Vatican Virgil and Terence and the Medicean Virgil, hitherto deemed the most ancient extant; and perceived, that it yielded to none in point of excellence and antiquity. When he was afterwards at Naples, he met with several Latin words, which had been inscribed on some of the walls of Herculaneum, which he found to resemble exactly those of the manuscript. On the whole he does not scruple to give it a first place among ancient manuscripts in the Latin language; and, lest he should be deemed rash in forming this judgment, he introduces a learned Italian, the Abbate Vito Giovenazzi, particularly sagacious in these inquiries, as joining him in the same opinion.

The parchment of this fragment is very thin, and of a yellow color. There are two columns in each page, containing thirty lines; and the words have no intervening space to distinguish them from each other.

This precious relick he published at Hamburg in 1773 in a small folio in 16 pages, and dedicated it to Dr. Kennicott. It is preceded by a statement of the discovery; then are given the four pages of the fragment, two columns each, in a kind of *fac simile*; and then a transcript in the more modern form; to which are added a few annotations and criticisms. There are some blanks, occasioned by illegible words; yet, short and incomplete, as it is, it is nevertheless an acceptable addition to the excellent history, of which it makes a part.

The following is a literal translation.*

* The translation is copied from the Gentleman's Magazine for the year 1772, as are some of the preliminary remarks; but the chief are from the preface of Mr. Bruns.

Argument of the fragment.

Sertorius at length takes Contrebia.* His army being in winter quarters, he orders warlike instruments to be prepared, and, assembling the ambassadors of the nations, urges them to finish the war. In the spring he sends Perperna to the nation of the Ilurcaones, and gives instructions to Hertuleius for renewing the campaign. He himself, after marching his army through several nations, encamps near Calagurris Nasica;† gives some orders to Masius and Instelus, and passing through the territory of the Umcones, arrives at Vareia.

THE FRAGMENT.

Nevertheless, as he persisted, and was extremely vigilant, another turret, raised on the same spot at break of day, astonished the enemy. At the same time the turret of the town, which was its chief defence, its foundation being undermined, began to open with large chinks, and * * * * with fire. The Contrebians, terrified at once with the apprehension of the flames and its falling, fled trembling from the wall, and the whole multitude exclaimed, that ambassadors should be sent to surrender the city. The same valor, which had attacked the insolent, rendered the conquerer more mild. Hostages being accepted, he exacted a small sum of money, and took away all their arms. The freemen, who had deserted, he ordered to be brought to him alive, and made them kill the fugitive slaves, who were more numerous, than themselves; they accordingly dispatched them, and threw them down from the wall. Contrebia being taken with a great loss of troops in four and forty days, and L. Instelus being left there, * * * he led his army to the river, Hiberus.‡ There, fixing his winter quarters near the city, called Castra Ælia, he himself remained in camp, and assembled a meeting of the allied states in the city. He had given notice throughout the province, that arms should be provided according to the abilities

* Now Torrem, or New Castile.

† Now Calahorra in Old Castile. ‡ Now Ebro.

of each district; which being viewed, he ordered the soldiers to return the rest. Those, which, by frequent marches, or * * *, were made new, he divided in the morning among the centurions — — then too — — he provided with arms the garments, which — — pay given to the smiths — — and then required an account of what shops bitumen * * *, and an account being given, how much could be procured each day. All the instruments of war were therefore prepared at once. Nor did the workmen want materials — —* especially being prepared, nor were they wanting to their respective work. At length, the ambassadors of all the nations being assembled, — — the things, which he himself — —, and what he had done in taking the enemies' towns, he laid before them, and urged them to finish the remainder of the war, briefly informing them how much it was the interest of the province of Spain, that his party should be superior. The assembly then being dismissed, and having ordered * * *. In the beginning of the spring he sent M. Perperna† with twenty thousand foot and fifteen hundred horse into the country of the Ilurçaones to guard its seacoast; giving him instructions what road he should take to defend the allied towns, which Pompey might besiege, and how his own army might escape the ambuscades of Pompey. At the same time he sent letters to Herennuleius, who was in the same place, and into another province to L. Hertuleius, directing how he would have the war carried on; above all, that he would so defend the allied states, as not to venture a battle with Metellus, to whom he was no match, either in authority or in strength,‡ lest he himself should * * counsel, — — towards

* The word in the original here is *inixogivitium udio*, which, corrupted as it is, the editor acknowledges himself unable to supply. The letters, he adds, are remarkably distinct, especially X and VITIVM. Whether there is one letter or two between M and V is not clear. IXO perhaps may be substituted for IPSO. See Suetonius *in vita Augusti*, § 88, where IXI occurs for IPSI. *Editor.*

† This Perperna was the traitor, who afterwards assassinated Sertorius.

‡ It appears both from Livy and Orosius b. 5, that Hertuleius, afterwards giving battle to Metellus in the province of Betica, lost 20,000 of his troops, and, escaping into Lusitania, was there slain at Segovia.

— —, nor did he think him in — —, that if the war should be protracted, the enemy, as he had the sea at his back, and all the provinces in his power, would receive provisions from all parts by ships; but they, after consuming what had been provided the preceding summer, would be in want of every thing. * * Perperna to the seacost, that those things, which were yet safe from the * * of the enemy — — and, if occasion offered, might attack them unawares. He himself with his own army determined to march to the Hiberones and Autalcones, from whom — —, when the towns of Celtiberia were attacked, his assistance being entreated, — — and guides being sent to show the Roman army the way, — — whether he should turn to the seacost in order to drive Pompey from Ilurcaonia and Contestania, both nations his allies, or towards Metullus and Rusitania.* Meditating on these things, Sertorius led his army unmolested beyond the river, Hiberus, through a peaceable country, without offending any one. Proceeding thence into the territories of the Bursaones, Casuantini, and Graccuritani, the corn being all destroyed, and trodden down, he came to Calaguris Nasica, a friendly city, and, passing the river near the town on a bridge, which he made, there encamped. The next day he sent M. Masius, Quæstor, to the Arvaci and Cerindones, to enlist soldiers in those states, and to carry forage from thence to Contrebia, which is otherwise called Leucada, near which town was the most convenient passage to the Berones, into which country he had resolved to march his army; and sent C. Instelus, general of the horse, to Segovia, and into the country of the Vacrei to procure horses, ordering him with his horsemen to wait for him at Contrebia. Dismissing them, he himself, marching his army through the country of the Umcones, encamped on the borders of the Virones. On the next day, marching forward with his horse to view the roads, and ordering his foot to follow in a square, he arrived at Vareia, the strongest town in that district. He came upon them * * unexpected, and on all sides with the horse of his own nation and of the Autric — — —.

* Qu. Lusitania.

APOLOGY FOR EPICURISM.

" Inter sapores fertur alitum primus
" Ionicarum gustus attagenarum."
Martial.

IT will doubtless be considered a crime against morals to tell and to defend the pleasures of the Epicure. We are so enslaved to the authority of Addison and Johnson, that nothing can be proper, which is condemned by their moral speculations. We are so wedded to the Spartan cookery of our country, merely because we have always been used to it, that, when a stranger tells us of the luxurious dainties of England and France, we are disposed to think, that he talks largely, like a traveller; and, if at length we are forced to believe the narration, our ignorance of good living is changed into moral sensibility, and immediately ensues a violent philippic against the pleasures of the table. Besides we are afraid, that the steady habits of the country will be altered or destroyed by the introduction of foreign luxuriousness; and therefore we think, that any elogy of this corrupting cause should be read with indifference, and dismissed with forgetfulness. But the grave and learned professors and sages of literature will consider it a crime, far beyond all possibility of excuse or extenuation, to introduce the praises of good living among students, who will learn the more, the less they eat; who ought to reverence Minerva, as the chief of divinities, and Parnassus, as the consecrated ground of science, with more awfulness and zeal, than the follower of Mahomet venerates the holy prophet of God, and prays towards the holy city of Mecca. These charges perhaps cannot be eluded. I shall leave them to the reader's refutation, and shall content myself with observing, that the Universities of Oxford and Cambridge have seldom been accused of inattention to literature, and yet in those venerable gothic monasteries the novices and monks, on the celebration of benefac-

ors' days, chaunt high mass to St. Epicurus. On ordinary occasions the commons' tables are covered with most excellent food in great profusion. Often the students at their rooms riot in daintiness and choice wines; and, when the fellows meet together, a spectator may wonder at the beauty of the China, at the selection of nice things for dinner and supper, and at the quantity of rich, embossed, old fashioned silver plate, which has descended for many generations from the noble founders and patrons of the colleges to the present possessors, and which once graced the feasts of scholars and dignitaries, like Chancellor William of Wykeham and Archbishop Laud.

It is customary to refer to the moralists of antiquity to exemplify the duty of abstemiousness, and the excellence of simple fare. But there are some reasons to suppose, that their conduct was governed by different principles from those of rigid virtue. I am afraid, that some of the strictest sect were remarkable for great roughness of throat, that they did not possess palates of nice sensations; and therefore their contempt of luxurious banquets is to be ascribed to the apathy of the papillæ of the tongue, and not to their elevated conceptions of the true dignity of man. Among the most celebrated of these philosophers were Antisthenes and Diogenes. The former carried his wallet, and was covered with rags. He depended on the miserable pittances of charity for support, and, when this source failed, it might not be injurious to believe, that he was obliged to steal. The latter lived in a tub, and dined on the scraping of bones. He had a cup, out of which he drank; yet so great was his folly, that he threw it away, when he saw a child take up water in the palm of his hand. Besides these there were many other practical and speculative sophists among the Greeks, who railed against the delicate sensibility of the mouth, and the well covered tables of the rich. They pretended to prefer the black broth of Sparta to the savoury meats of a Persian kitchen. They would swear, that water was better than wine, and, like their worthy successor in "the Tale of the

"Tub," that bread was the staff of life, and the quintessence of good cookery. But this enlightened age has learned to lessen the commendations in favor of snarling philosophers. Many suppose with Socrates and Plato, that the Cynics were governed by the folly of affectation. Others think, and probably justly, that they thundered their imprecations, as little children cry, only when they were hungry; and that they condemned the exquisite entertainments of the Athenians, only because they were not invited to sup.

A fine taste is a valuable gift. I mean not a taste, which delights in the graces of architecture, the beauties of painting, or the curves of sculpture; but which is conversant with the dainties of the table. Unfortunately it is oftener desired, than possessed. It is highly prized, because it procures a continual fund of varying felicity. Its excellence, like the value of virtue, is evidenced by the numerous acts of hypocrisy, which are practised to obtain a belief from the world, that it exists, when it does not. Many are the little practices, which a *soi-disant* connoisseur of Russian throat exerts to make it generally credited, that he has a palate, which startles, like a sensitive plant, at the approach of what is contrary to its nature; and yet such a barbarian could not tell the best part of a hare, and could hardly discern the difference between a greasy Lapland medley, and the delicious olla podrida at the sumptuous banquet of the renowned Marquis de Escalona. Far different is the man of real taste. Far superior is the epicure of tremulous sensibility. I reverence such a being; "mihi erit magnus Apollo." I love to view such a hero at a well covered table, and willingly acknowledge the greatness of one, who can exquisitely relish the flavor of game; who can discern with precision the peculiar properties and different vintages of various wines; and who can immediately ascertain by niceness of texture and firmness of fat the rank of a wild bird in the catalogue of a connoisseur. Such a man is not transported by a ravenous appetite to satisfy the demands of hunger; but is merely inclined to gratify a natural delicacy by suitably appreciating

the general productions of the season, or the curious rarities of distant lands and oceans. With an ample fortune in his coffers he is not merely exempted from the fear of hunger, but he is entirely freed from the disgust and fatigue of uniformity in his courses. He is so able from knowledge to vary them, that he is never tormented with the thought of being obliged again to eat today, what he had yesterday exquisitely relished. Hence there is a perpetual round of gratifying food. A mere rich man may alter his dishes in a thousand ways; he may have whatever fish the industry or skill of fishermen can supply, and whatever bird the month can regularly afford, or the accidents of weather may have forced on the coast; yet, if he have no power of selecting the best bits, and no taste in relishing his luxuries, he has squandered his money very little to his credit, and is not far removed from the spendthrift, who foolishly lavishes what he ignorantly possesses.

One of the most celebrated poets of antiquity seems to have been a connoisseur of no ordinary kind. Horace has often been justly honored with a high rank, as the recorder of nice dishes, and the discriminator of excellent wine. No doubt he enjoyed at the table of Mæcenas whatever, as a disciple of Epicurus, his cultivated taste could suggest, and the fortune of his noble entertainer was able to procure. As a teacher of moral wisdom, he did not indeed openly recommend a minute attention to elegant luxuries; yet his poems abound with the names and qualities of most excellent meats, and he seems to take a delight in ridiculing the sumptuous entertainments of the rich, only that he may shew his own nicety of perception, and the wide range of his Epicurean knowledge. A diligent reader may easily observe, that he dwells on subjects of this nature longer, than the point of satire requires; and that he reverts to them, whenever a slight opportunity offers. This argument I would not indeed press too far, because it would prove, that Bayle was licentious in his practices, as he was immoral in his writings; and that St. Jerom delighted in titillating his palate with rare

titbits, as in writing to Salvian, he says, "Procul sint à con-"viviis tuis phasides aves, crassi turtures, attagen Ionicus." Yet from this, combined with various circumstances in the writings of Horace, it is evident, that, so far from being of the school of Cato and the republic, he was a luxurious philosopher of the Augustan age.

"Me pinguem et nitidum benè curata cute vises,
"Cùm ridere voles, Epicuri de grege porcum."

The world should therefore be grateful to Horace for having told them of the most esteemed rarities in his time. I am sure, that every man of any rank in the illustrious list of connoisseurs will thank him for the authority of his name in vindicating their science from reproach, for having adorned it with the fragrant flowers of poetry, and for giving the sanction of his name to the goodness of Lucrine oysters and Falernian wine, and to the delicacy of the barbel, the partridge, and the African hen.

Why the pleasures of the table have been so much condemned, it is not easy to conjecture. One reason may however be given by a severe inspector of life. They have been denounced, not by the wise, who might have a right to judge, nor by the experienced, who were entitled to censure; but by the ignorant multitude, who continued the cry of hereditary folly, and by the envious, who hated what they could not enjoy, and who concealed their love of dainty living under the cloak of morals and sanctity. That these reproaches are wholly true, I certainly do not mean to avow; yet no one will suppose, that they are entirely false, who considers the extensive influence of envy over the generality of mankind, and who knows the determined opposition, which has immemorially subsisted between poverty and plenty. A rigid observer might therefore conclude, that Epictetus, who was a slave, could have no authority to talk against splendid banquets, to which he was not invited. He might also easily believe, that Diogenes was governed by envy or affectation, when he called Aristippus the parasite of the rich, for the former pretended to relish dried beans and mouldy soup,

while the latter, like a wise companion of Plato and Xenophon, shared in all the delicacies of Athenian cookery.

If the love of good things be innocent, it receives some recommendation from the pleasure, which it bestows on others. An ambition of gratifying is common to all, in various manners and in various degrees. It does not necessarily produce harm, and it may easily occasion no ordinary felicity. This desire often originates the large and splendid dinner parties in every great metropolis. There beauty or elegance presides. Nature and art there display the choicest productions, which are arranged with ingenuity, embellished with ornaments, and most appropriately adapted to excite the appetite, or gratify the taste. To this display of sumptuousness the epicure is invited, as a particular favorite. He knows, that his senses will revel amid such profusion, and his benevolence inclines him to return the honor of the invitation by praising with truth the texture of the salmon, and the niceness of the sauce; the flavour of the mutton, and the dressing of the woodcocks. He expatiates on classical cookery, and proves most learnedly the inferiority of the Roman scarus to the turbot of Holland; and shews with peculiar discrimination the difference of goodness between the renowned lagois at the banquet of Lucullus and the invaluable ortolan, *cui datur principatus*, the pride of England and her titled peers. Such reciprocity of pleasure is not merely harmless, it is an absolute good; it diffuses smiles and kind words; it creates curious questions, which receive ingenious answers; it causes gaiety or merriment, and the whole company is delighted with the real goodness of the dinner, and the peculiar erudition of the learned connoisseur.

But the value of the science is evident not only from the harmless pleasure, it produces, but also from the solid advantages, which it directly originates. Of these I shall now mention only one, leaving the others to the imagination of the reader. This benefit arises from the employment, afforded to thousands in procuring the choicest dainties of sea and land. This gives a subsistence to many, who might other-

wise spend their time in idleness, or live on the pittance of charity, or else expire in poverty. Diligence and skill are exerted to discover the retreats of prized fish; to trace them in their wanderings; to learn the season of their reappearance and highest excellence, and to offer them, when caught, as uncommonly large or savoury, to the scrutinizing epicure. In like manner the nature of birds is made a subject of diligent inquiry. The month, in which birds of passage visit a country, the time of their continuance, and the best modes of entrapping them are investigated; and in consequence the industrious and ingenious sportsman has been recompensed by the rich purchaser, according to the rarity of the bird, and the celebrity of its flesh. Thus labor is provided with bread, and science itself has sometimes been enriched by the discovery of facts, which respect the nature, modes of living, and other mysteries in the history of animals. Who does not know, that many hundreds of men are yearly employed in catching those kinds of fish in our rivers and on our coasts, which are bought solely by the rich and luxurious? Many are the Dutchmen, who gain a most ample living by the turbot fishery; and their success is rewarded by the rich burgher of Amsterdam, and the opulent English nobleman. Thus, in the period of Roman magnificence, the bays, shores, and rivers of the Mediterranean were explored for oysters, mullets, sturgeon, schar, &c. to please the taste of an illustrious senator, or to gratify a hero, who had returned from the coarse and scanty fare of a camp. Thus also the island of Sicily, the Baleares, the banks of the Euxine, and its feeding streams, the coasts and the interior of Asia and Africa were diligently searched to procure the fine pheasants, peacocks, francolins, nightingales, &c. which adorned the banquets of imperial majesty. Surely no one will deny, that labor so various and unremitted was productive of solid advantage to those, who engaged in it; particularly, as the inducements were great, and as success was crowned with noble rewards. We are not sufficiently acquainted with the minute regulations of the Roman empire to know the number of men, em-

ployed in exertions so various and multiplied; but we may reasonably conclude, that thousands were continually active in such researches, and that millions of pounds were expended to purchase the rarities; as we well know, that generals, senators, princes, and emperors were the able and delighted purchasers of the choice productions of distant lands and oceans.

By the formation of the numberless delicacies, which exist in the air, the water, and on the earth, nature evidently intended them for the service of man. They could not have been created merely to play, to sing, or to sleep. They were designed to subserve the necessities, or contribute to the pleasures of our species. By them we are incited to industry, and by them we are partly rewarded for the discharge of our duties. They are made by their numbers to promote the general good of life, by furnishing a plentiful subsistence to millions of mankind, or by their sweetness and rarity to gratify the feelings of a few, and so to teach them to be grateful for the happiness, they enjoy. If this be the evident design of nature, there can be no harm in applying the secrets of cookery to enhance their excellence, by rendering them agreeable or exquisite to the taste. The connoisseur may indulge himself in his turtle or canvass-back duck, without any fear of being reproached by his conscience, provided he does not spend too much time in such pleasant trifling, to the neglect of cultivating his mind, and to the forgetfulness of his duties to his neighbour and his Maker. I should hope, that every gentleman, who feels much correctness of Epicurean taste, may also be distinguished for eminence in literature, and ardor of piety; and the extenuator of dainty living, while he congratulates him on possessing the sensitive palate of Pope, hopes, that he may also be renowned for poetry and wit, and trusts, that he will never experience a death, like that of the bard, occasioned by the full enjoyment of potted lampreys; and, while I wish, that every lover of nice morsels may have the glowing religion as well, as the keen appetite and discriminating judgment of Johnson, I earnestly pray, that he

may never be forced to acknowledge, like that hero in morals and learning, that he has passed a day without a dinner.

VISCONTI.

ORIGINAL LETTER.

No. II.

Newington Green, near London, Nov. 14, 1784.

DEAR SIR,

HAVING an opportunity to send to Boston, I transmit to you a set of Bishop Hoadly's works, which I hope the University of Cambridge will accept, as a small offering to testify my respect and good wishes. His name, as a divine, stands very high; but among the writers on civil and religious liberty it stands next to the names of Sidney, and Locke, and Milton.*

In a former letter† I gave you an account of all, that had been determined here concerning the new planet. This discovery, together with the American revolution, and the progress, made in France in the power of *flying* by the Areostatic machines, render the present time a new epoch in the affairs of mankind.‡

The Royal Society have this winter disposed of two prize medals, one to Mr. Hutchings for the discovery of the congelation of Mercury, when the thermometer falls 46 degrees below nought; and the other to Mr. Goodrick, a gen-

* This is a favorite subject with Dr. Price. His philanthropy led him sometimes almost to overstep the bounds of loyalty, and to forget his country in his order for the general diffusion of liberty.

† This letter, as it contains nothing but what appeared in the philosophical journals of the time, in which it was written, we omit publishing.

‡ This is one of the Doctor's airy flights. We believe the *power of flying* was soon brought to its highest perfection, and its pratical utility is about commensurate to that of *subterraneous navigation*.

tleman in Yorkshire, for discovering a variation in the light of the star, Algol, which it goes through every three days, its light in this time gradually diminishing, till, from a star of the first magnitude, it becomes a star of the fourth or fifth magnitude, and afterwards recovers itself again. Since the disposal of these medals two ingenious papers have been read to the Royal Society, one by the Honorable Mr. Cavendish, containing some new facts concerning inflammable and deplogisticated air, and the other by Dr. Bladger, on the meteors of the last year, and the nature and causes of meteors in general. But the greater part of our time this winter has been spent in a manner very unsuitable to the design of our institution; I mean in violent altercations and disputes, occasioned by complaints of misconduct in Sir Joseph Banks, our president, and attempts to oblige him to resign. These attempts have not succeeded, and at present he seems to be confirmed in the chair, and the society has returned to its usual business.

I have for sometime been confined by a wound in my leg, from a fall. This confinement, together with the very low and sad state of my wife's health, has pressed upon my spirits. But I have great reason to be thankful; for indeed my life has hitherto been a happy life, and my heart is full of gratitude to the giver of it.

Wishing you, dear Sir, all possible happiness, I am, with great respect,

Your obliged and very obedient servant,

RICHARD PRICE.

P. S. I hope you have received the new edition of my treatise on annuities, which I request the favor of the American Academy of Arts and Sciences to accept.

ORIGINAL MEMOIRS OF BENJAMIN, COUNT OF RUMFORD;

With some account of his writings, philosophical improvements, &c.

[Continued from page 164.]

THE delightful fields of philosophical investigation, through which Rumford has so usefully ranged, he was now to leave for more active scenes, where we can view him, as a soldier.

General Moreau, having passed the Rhine, notwithstanding the opposition, which he met from various bodies of soldiers, whom he defeated, was marching into Bavaria. Count Rumford, then in England, hearing of these transactions, immediately set out to assist the Elector, whither his duty and his attachment to his adopted country called him. He arrived eight days before the Elector was required to leave his residence, and seek security in Saxony. Before quitting his capital, the Elector gave Rumford particular instructions what part to act, leaving him direction to take the command in chief, when he should find circumstances required it.

After the battle of Friedburg, in which the Austrians were repulsed by the French, they fell back upon Munich, with intent to enter; but the gates were shut against them. They then marched round the town, passed the Inn, and posted themselves on the opposite side of the river, on an eminence, commanding the bridge and city, on which they erected batteries, fortified themselves, and boldly waited for the French. In the mean time "some disagreement or confusion, or per-"haps both," taking place among the Bavarian officers within the city, caused much concern and alarm among the inhabitants, and the inconsiderate conduct, resulting from their fears and the irregularity of the troops, was construed by the Austrian General, as a personal insult, offered to himself. He

demanded an immediate explanation from the council of regency, threatening to fire upon the town, if a single Frenchman entered the city. At this dangerous crisis, amidst the confusion and fears of the inhabitants, Rumford assumed the command of the Bavarian forces, agreeably to the orders of the Elector, and immediately the confusion yielded to order, and tranquillity was established. He peremptorily refused to comply with the demand of the Austrian general, and his firmness and presence of mind silenced and awed both armies. Neither the French nor Austrians entered Munich, and the city escaped the evils, which awaited it.

The noble conduct, displayed by Count Rumford in his excellent defence of Munich, did not pass unnoticed by its grateful inhabitants. He received again the most unequivocal testimonies of their attachment to his person, and all classes of people united in acknowledging him the saviour of the capital, and many presents were made to him by the nobility and the most respectable citizens.

On the Elector's return he did not long wait for an opportunity of showing the high esteem, in which he held the Count, and, uniting in the general expression of the inhabitants in his praise, placed him at the head of the department of the general police of Bavaria. In this employment, though less brilliant, than military exploits, the result of his services was lasting and highly useful.

While at Munich at this time, he made many important experiments on philosophical subjects, and, having the superintendence of casting and boring cannon for the Elector, and aided by the assistance and encouragement of his generous patron, he prosecuted his favorite inquiries concerning the cause, nature, and operation of heat.

However industrious and useful were his labors, they were not sufficient to screen him from the shafts, which jealousy and envy occasionally aimed at him. His health was again impaired, and his Serene Highness, wishing to confer on him an honorable testimony of his acknowledgments, appointed him envoy extraordinary and minister plenipotentiary at the

Court of St. James. But the rules of the English Court allowing no subject to be accredited, as the minister of a foreign country, the Count, after his return in 1798, resided in London, as a private person.

He left Bavaria to go to England in 1798, and it was supposed he had bid adieu to that country forever. About this time he received a formal and official invitation from the government of the United States, through our embassador at London, to revisit his native land, where an honorable establishment was provided for him. To this flattering invitation, attended with the highest assurance of esteem, he returned an answer, in which he declared with the warmest sentiments of gratitude, "that engagements, rendered sacred and inviola-"ble by great obligations, did not permit him to dispose of "himself in such a manner, as to be able to accept of the offer, "which was made to him." In this answer, however desirous we may be to see him in America, there is not the least tincture of enmity. But those, who are acquainted with his works, and can duly appreciate the value of the connexion, which existed between him and his munificent patron, the Elector of Bavaria, cannot attribute his refusal to an improper motive.

The Count's sixth essay, which commences the second volume, "on the management of fire and the economy of fu-"el," deserves a more particular notice, than can be assigned it in a biographical sketch. It will be found to contain some of the most useful and practical philosophical principles, applicable to the common affairs of life, which any subject can afford; and, when it is considered how many wants and comforts of mankind depend on the operation of that subtle and illusory agent, heat, the numerous details and experiments, which are found in this essay, cannot but be highly interesting. No possible use, to which fire can be applied, seems to have escaped the author's scrutinizing mind. But its application to cookery and warming rooms has been his chief study. With respect to the former the kitchen of the house of industry at Munich, of the military academy, of the mili-

ary mess house, of the farm house, and those, belonging to the Inn in the English garden, of the hospitals of La Pieta and La Miserecordia at Verona, of one, fitted up, as a model, in the house of Sir John Sinclair, Bart. in London, of the foundling hospital at London, of the military kitchen for the camp, and several others in different parts of Europe are sufficient to show the ingenuity and usefulness as well, as the success of his plans of reform.

In warming the habitations of men by common fires, by steam, and by smoke, though this application of the two last is quite novel, he has made the heat, produced in the combustion of fuel, pass through the several offices of cooking, boiling water, and warming rooms in such a manner, as scarcely a particle of heat is lost. He fitted a boiler at one end of one of the working halls to the house of industry in Dublin, by which steam, in conjunction with smoke, was made to warm the room, and in one of the churches of that city steam alone was made use of, which completely answered his expectations. He also formed a plan of the same kind for heating the superb new building, destined for the meeting of the Irish house of commons.*

The seventh essay relates to "the propagation of heat in "fluids." This is diversified by so many experiments and

* His plan is to confine the steam in the boiler so, that it is made to pass off by a leaden tube through the halls or rooms, in the same manner the smoke is conducted from common stoves. Care should be taken, that, instead of placing the tube or funnel horizontally, it pass through the apartment inclined, that by this means the steam, as it condenses in its passage, may run back at the bottom of the tube to the boiler. This useful contrivance may easily be applied to halls, near any great kitchen, in a manner, that would neither increase the quantity of fuel, nor make any additional trouble in the process of cooking. By this scheme, it is conceived, the commons hall at Harvard University can be heated, the hall being immediately above the kitchen; and by a little improvement in the cooking apparatus the quantity of fuel might be considerably diminished, and even this decrease of expense be converted to an increase of the comfort of those, who breakfast and dine in commons. Even in the humble habitations, provided for the poor throughout the New England towns, arrangements of this kind would be found advantageous.

such just observations on the general economy of the universe, with all the various and beautiful changes of seasons and climates, that the mind is unwarily lead to sublime contemplation. In these, as in all his philosophical researches, he makes the most accurate experiments, faithfully relates them, makes his own reflexions, and leaves his readers to draw such conclusions, as facts will justify, without wishing them to adopt any particular theory.

The object of his eighth essay, "on the propagation of "heat in various substances," is principally to investigate the causes of the warmth of natural and artificial cloathing.

Count Rumford's ninth essay, which closes the second volume, is an "inquiry concerning the source of the heat, "excited by friction." With such a patron and assistant, as the Elector, he could easily command whatevever might aid him in his useful studies. Pursuing his official occupation of superintending the ordnance, and boring cannon at Munich, the process suggested to him many important hints relative to this subject.

An idea, that heat is caused by friction, has been entertained by many philosophers, while some have given it a different origin. But Rumford's experiments place the question in a clear light. By confining the end of a cannon, while boring, in a box filled with water, so that the operation was performed below the surface of the fluid, the heat, generated by the friction, communicated itself to the water, and, by measuring the temperature of the water at regular periods, he determined the quantity of heat, produced in the experiment. The event, as may easily be supposed, afforded him much satisfaction, and quite astonished the bystanders, who witnessed it. While the machinery was moving, the degree of heat, which the water acquired by the friction between the borer and the cannon during two hours and thirty minutes, was sufficient to make the water boil.

While upon this subject, we shall insert the substance of a "mémoire sur la chaleur, par M. le comte de Rumford, lu à la "séance publique de l'institut national, le 6 messidor an. 12,"

though not communicated to the public, till June 1804 in the "Gazette Nationale."

He has in this memoir, read before the national institute of France, of which he is a member, endeavored, with great success, to reconcile the different opinions among philosophers, some of whom consider heat, as a substance, and others, a *vibratory movement* of the component particles of bodies. The Count has adopted the hypothesis of vibratory movement, and concludes from his own researches, that this is alone sufficient to account for all the phenomena of heat.

The French philosophers, perceiving the difficulties, which arose from the ambiguity of chemical language, adopted the word, *calorique*, to express heat, whether considered as matter, or the movement of its particles; and this term will suit all opinions, leaving the question yet undecided, *what is heat*, and what are the certain invariable laws of its operation?

To ascertain how extremely active this principle is, and to expose its most secret works, he contrived an instrument, very simple indeed, which he called a Thermoscope. It consists of a glass tube about 28 inches long, with the interior diameter half a line. The two extremities, ending in very thin glass bulbs of about one inch and a half diameter, are bent so, as to form right angles with the remaining part of the tube, and leaving the horizontal or middle part sixteen inches long. In this instrument is inclosed a small quantity of colored spirits of wine, and wholly defended from any communication with the external air. While it is used, the two arms are placed perpendicular, and when any warm or cold body is presented to either bulb, the other being secured from its effects by proper covering, the operation on the spirits of wine is designated by graduations on the horizontal tube.

"La sensibilité de cet instrument est si grande que, lorsqu'il se trouve à la température de 15° à 16° du thermometre de Réaumur, la chaleur rayonnante de la main, quand elle est présentée à une de ses boules, à la distance de trois pieds, suffit pour faire avancer la bulle d'esprit de vin de

" plusieurs lignes ; et les influences frigoriques d'un disque " métallique, noirci de quatre pouces de diametre, à la tem- " pérature de la glace fondante, présenté à la distance de 18 " pouces, fair marcher la bulle dans un sens contraire, avec " une vîtesse tres-visible à l'œil.

" A l'aide de cet instrument, j'ai découvert 1°. que tous " les corps, à toutes les températures (les corps froids aussi " bien que les corps chauds), envoient continuellement de leurs " surfaces des rayons, ou plutôt, à ce que je crois, des *ondu-* " *lations* analogues aux ondulations dans l'air, que les corps " sonores envoient dans toutes les directions, et que ces ray- " ons ou ondulations affectent et changent peu-à-peu les tem- " pératures de tous les corps contre lesquels elles frappent, " sans être réfléchies, dans tous les cas où les corps ainsi " frappes se trouvent être ou plus chauds, ou moins chauds " que le corps, de la surface, duquel les rayons ou ondulations " émanent.

" 2°. Que l'intensité des rayonnemens de différens corps, à " *la meme température*, est très-différente, et qu'elle est moin- " dre dans les corps, qui réfléchissent les rayons de lumiere, " que dans ceux qui les absorbent ; moindre dans les métaux, " que dans leurs oxides ; moindre dans les corps opaques et " polis, que dans les corps imparfaitement diaphanes et non " polis.

" 3°. Que les rayons que les corps, qui se trouvent à la " meme température envoient l'un à l'autre, n'ont aucunc ten- " dance à opérer des changemens quelconques dans les tem- " pératures d'aucun de ces corps.

" 4°. Que les rayons qu'un corps quelconque à une tem- " pérature donnée envoie continuellement de sa surface dans " toutes les directions, sont, ou calorifiques, ou frigorifiques, " pour les autres corps, contre lesquels ils frappent, selon que " ces derniers se trouvent, ou moins chauds ou plus chauds, " que le corps de la surface, duquel ces rayons émanent ; de " facon que les mêmes rayons se trouvent calorifiques pour " tous les corps moins chauds, que le corps d'où ils émanent, " et frigorifiques pour tous ceux, qui se trouvent plus chauds " que ce corps.

" D'après ces faits, on pourra conclure *à priori*, que les " corps, qui, étant chauds, envoient beaucoup de rayons ca- " lorifiques, doivent aussi, lorsqu'ils se trouvent plus froids " que les corps, qui les environnent, leur envoyer beaucoup de " rayons frigorifiques. Or, c'est-là précisémeut ce, que mes " expériences m'ont fait roir."

Pursuing the train of his experiments with the thermoscope, he observed many analogies between the operation of heat or cold on different bodies, and the undulations, arising in the air, when any sonorous body was struck. While reasoning on the experiments and the probable similarity of the two operations, he was led to suppose, that, if the vibration or undulation in the air, caused by the percussion of sonorous bodies, could have any anology with the vibratory movement, supposed to be the hidden cause of heat, a speaking trumpet would afford some assistance in ascertaining the fact. Having placed one of the bulbs of the thermoscope at the small end of the speaking trumpet, which was well polished and bright on the inside, he applied a very thin globe of copper about three inches diameter, filled with pounded ice, at the distance of twelve inches from the other. This instrument caused the cold body to operate with triple the force on the bulb of the thermoscope.

" Pour me servir d'une métaphore un peu forte," says the Count, " mais qui exprime parfaitement l'idée que j'ai con- " çue de l'operation méchanique dont il est question, je dirai " que la boule froide *parlait* devant la grande ouverture du " porte voix, pendant que la boule du thermoscope *écoutait* " derriere sa petite ouverture.

This memoir contains many other interesting experiments, relative to the facility, with which calorific or frigorific rays operate on white or black, polished or unpolished bodies. They are not confined to speculative inquiries, but are made to throw new light on the phenomena of nature, and to show how she has accommodated the nations of the earth, who inhabit a burning climate, with a defence against the intense heat of the sun. Thus the black skin of an African enables

him to support a heat, which is insupportable to an inhabitant of a milder climate.

Count Rumford, on his return to England from Bavaria in 1798, was elected a member of the Massachusetts Historical Society, which by their president expressed an earnest wish, that he would visit his native country.

Towards the autumn of 1800 he went to Scotland. The magistrates of Edenburg paid him a visit of ceremony, gave a public dinner on his account, and to these marks of distinction added the freedom of the city, conceived in terms the most flattering. They consulted him on the means of improving the existing charitable institutions, and on the measures proper for abolishing mendicity. The work was immediately undertaken, and finished in a few months with complete success. In Edenburg mendicity and idleness no longer exist, and all the poor are become industrious.

The Royal Society in Edenburg and the college of physicians respectively elected him an honorary member, and the university bestowed on him the degree of Doctor of Laws.

He employed himself during his residence in that city in superintending the improvements, which he introduced in the great establishment of Herriot's Hospital, with regard to the use of fuel in the preparation of food. The following letter to the author of those improvements, from one of the chief managers of the hospital, shows the approbation, with which his plans were received.

"*Edenburg July* 21, 1801.

"MY DEAR SIR,

"IN order to afford you the most exact information "with regard to the reparations, made in Herriot's Hospital, "I have thought it better to let a considerable time elapse, "that their utility might be better confirmed. I have now "the satisfaction of informing you, that an experience of "six months proves with certainty, that the same operations "are executed with a sixth part only of the fuel, which was "employed before. The saving however will be only two "thirds, because the price of charred coal [coak] is nearly

"double that of the fuel, which was used before. I assure "you too with much pleasure, that the victuals are much bet-"ter dressed, than before, and with one half less trouble to "the servants. In a word, I cannot express to you the con-"venience, the neatness, and the saving, which distinguish "the improvements, introduced into the hospital under your "direction. The kitchen, the washing room, and the drying "room, are so admirably contrived, that, in my humble opin-"ion, it would be impossible to improve them.

"The lord provost and magistrates join me in acknowl-"edgements &c.

"JAMES JACKSON."

The utility of Rumford's schemes for the relief of the poor, and particularly those for feeding them, has not been confined to those great institutions, of which he has been the author. But the principal cities in Europe have opened public eating houses, or soup shops, agreeably to his recommendations. The French have adopted many of them, and "soup shops are established in every part of Paris, where "*soupe à la Rumford* is distributed to thousands daily."

(To be continued.)

REMARKS ON THE PREFACE TO HERON'S JUNIUS.

IN a late edition of the letters of Junius by Robert Heron esq. there is prefixed what the author terms a "dis-"quisition, historical, philosophical, and critical, upon the "essential and distinctive nature of eloquence." His inducement to this work arises from the low estimation, many entertain of the character and letters of Junius, which he thinks may be rescued from obloquy by a just apprehension of the principles of eloquence. This object he hopes to effect, especially "since English literature possesses no good

"didactic treatise upon eloquence." From the pretensions of the writer's exordium much is expected from his execution. Quintillian with great modesty remarks, in his "institationes "oratoriæ," that he should not have ventured on a subject, illustrated by the writings of Cicero, except from the consideration, that the Roman orator was in his youth, when he composed them, and that there were many refinements of oratory, which he had not embraced. Indeed no subject has occupied more pages of Grecian and Roman literature, than eloquence; and, if English writers have restrained themselves on that topic, it was from a consciousness, that they could not improve on the illustrious works of the ancients, and an acknowledgment, that they only should teach the principles, who could best practise the art.

Mr. Heron, intending to supersede other treatises, has at least secured to himself all the advantage of novelty of system, and, where he would seem most exposed to contradiction, has resorted to a climax of unintelligible expression. He begins by examining the powers of the lowest orders of animals, and asserts, "that so far, as their natural history is "known to us, they appear to be universally capable each "of design in itself, and of apprehending the existence of de- "sign in the minds of others. Signs, addressed to the sen- "ses, are the media, by which alone the designs of one ani- "mal can be made known to another. Every species of ani- "mals possesses a certain set of signs, which begin from the "unpremeditated emotions of nature; but even with the "most unintelligible of creatures become in repeated use more "or less artificial." We are not apprised of the pertinency of these observations till the author informs us, "that extraor- "dinary clearness and impressiveness in communicating one's "thoughts by means of signs to others are eloquence in its "simplest acceptation. In its complex character eloquence "comprehends at once justness and comprehension of design "and clearness and forcible impressiveness in its communi- "cation." If these observations be true, there is no difference, except in degree of perfection, between the powers of the

lowest animal and the highest attribute of man. They are both endued with the fundamental principles of oratory. The animal addressing Balaam in scripture, has evinced nothing miraculous, but has only delivered himself in a more artificial set of signs, than could others of his species. If we resort to the author to explain our difficulty, I am apprehensive he will not be intelligible. "For man alone it is reserved "to use systems of communicative signs, in which native e-"motion is lost in artifice; in which the senses have each a "various series of artificial signs; in which the signs become "in an eminent degree the auxiliaries of complex thought; "in which refinement, abstraction, varied combination, are "carried to the utmost pitch, at which human ingenuity can "conceive them to arrive; in the use of which the native "powers of the individual and of the species are multiplied "more than a hundred fold." One cannot sufficiently admire the affectation of an author, who is willing to extend a theory into extravagance rather, than confine it within the limits of common sense. All men have nearly the same conception of eloquence, although few have analyzed its principles; in like manner all know what is intended by music, although few can practise it, or describe its rules. How absurd then is it literally to ascribe eloquence to an animal, incapable either of motion or sound! The writer, wishing to ascend very learnedly to the elements of the art, and discovering, that there could be no oratory, unless there were design and apprehension, resolved to define it, as being constituted of those two principles. He is therefore proud of hailing the whole animal creation with the title of eloquence, and of presenting them a character never before recognized. Elated with his new system, he carries it into the "region of "the ridiculous." "The barkings of the shepherd's dog" says he, "acquire both in the artifice of their composition "and in their design a resemblance to the artificial speech, "and to the premeditated eloquence of man. The eloquence "of brutes in general, if in compass of design it be extreme-"ly narrow and imperfect, is in impressiveness and clearness

" of communication more than equal to that, which is ordi-
" narily exercised by man in a refined state of social life."
Why the ingenious author did not philosophize on the poetic style of Mr. Harvey, and attribute the power of moral persuasion to shrubs and flowers, it is difficult to determine. He seems however sufficiently to admire his invention, and with some complacency adds, " that rhetoricians, philosophers,
" and whoever else commonly speak of eloquence, rarely de-
" scend to this subtilty of generalization respecting its ele-
" mentary nature."

The author proceeds to divide the progress of eloquence from its original state to its highest advancement into four æras. The first gave merely an inartificial expression of the strong emotions of nature. The second delighted in the exercise of art. It produced gestures, having no reference to the emotions of native feeling, fantastic modulations of voice, alliterations, rhymes, and awkward formalities of barbarous expression. The third, presenting a contrast to the two former periods, sought merely to instruct without the aid of metaphor. The fourth was the period of Roman and Grecian eloquence. This seems at least not a very natural progress of any species of art. That eloquence in its several stages of improvement should present a series of contrasts, that, naked at its birth, it should be presently overburdened with barbarous ornaments, then appear in quakerish simplicity, and last of all combine the attractions of beauty and grace, is a theory of the imagination, unsupported by history. The power of persuasion, which we mean by eloquence, must have gradually increased with the improvement of knowledge and of language. Before complex terms became in use communication of thought was restricted; and before the science of human nature was cultivated the topics and refinements of eloquence were few. Social intercourse had not unveiled the secret emotions of the heart; and, as its prominent passions only were exercised, they only were addressed by the orator. The state of nations, rising from barbarism to refinement, has been aptly compared to

that of a child, growing to manhood. The child for want of langnage indicates his wishes by looks and gestures; at length he appropriates names to individual objects, and by increasing observation is capable of speaking in abstract terms. Figures of speech and allusions to natural objects, which characterize the early writings of all nations, were not the expedient of affectation, but the resort of necessity. They were not used for the mere purpose of decorating style, until language became complete; when men, not content with making their expressions perspicuous, sought to render them beautiful. It is remarked by Quintillian, that figures, which were at first the invention of necessity, became at length the decoration of thought.

Mr. Heron proceeds to compose the circumstances of society, in which eloquence flourished in the ancient and modern times. He very justly remarks, that all the peculiarities of the situation and government of Athens were promotive of eloquence. Those commotions, which filled peaceable minds with dismay, fired the ambitious with the prospect of rising to distinction. Power, the direction of the public energies and the public will, was the reward of oratory. People thronged in their assemblies, and freely surrendered themselves to the orator to be charmed and guided at his pleasure. The love of glory elated the genius of Greece, and it is not surprising, that the same country, which produced generals so heroic, should have produced orators so impressive.

Our author however considers the invention of printing, as countervailing in favor of what he stiles written eloquence all the advantages of the ancients. Printing enlarged the sphere of literature; distant nations became allied in the cause of learning, and by the dispersion of books became mutually serviceable in the great confederacy of letters. Still he confesses, that occasions of general interest and alarm, such as the reformation of religion occasions, which must have excited the greatest efforts of oral and written eloquence, did not produce any specimens to be compared with the ancients. He describes the clergy of France, Italy, and Eng-

land, as being a worthy class of men, too happy in the possession of their benefices to disturb themselves with the agitations of powerful speaking. But he contends, that at times when great national questions were debated, and the magnitude of the subjects excited general anxiety, the British parliament have exhibited eloquence, not unworthy the Greek or Roman name. It is honorable to British literature, that so many illustrious speakers are recorded as early, as the civil war; that both in England and Scotland at the union of those countries, that in the competition of parties in the reign of Queen Anne, that previous to the resignation of Sir Robert Walpole, and during the American revolution, there were so many ambitious rivals in manly eloquence. Yet it is a just observation, made by Mr. Hume, that the circumstance of there being so many orators of nearly the same estimation proves, that no one of them approximated to the perfection of the art. In Rome there were many contemporary orators of different grades, but Cicero was beyond competition. When Demosthenes declaimed, people collected from the remotest parts of Greece to witness the wonderful powers of that man. But the prime minister of England has never attracted so much curiosity, as a favorite comedian; and the citizens of London have sauntered under the windows of parliament, while the fate of nations was deciding over their heads.

(To be continued.)

REVIEW.

The journal of a tour into the Territory Northwest of the Alleghany Mountains; made in the spring of the year 1803; *with a geographical and historical account of the state of Ohio. Illustrated with original maps and views. By* THADDEUS MASON HARRIS *A. M. S. H. S. Boston, Manning & Loring,* 1805, *pp.* 270.

NO description of books has multiplied more within a few years, than books of travels; and from no description of men are we more liable to impositions, than from the *writers* of travels. Foreigners, who have taken a glance of our country, passed rapidly through a few of its states in stage coaches, and seen some of its principal towns, have returned to their ignorant countrymen, and told them about as much truth concerning its soil, its inhabitants, and their occupations, as the author of Gulliver's travels has told his readers of a minor race of men and their whimsical pursuits.

But the itinerary of every observing and *honest* traveller is valuable, because it opens a new source of information to the historian and the geographer. *He* deserves our gratitude, who publishes his own observations, and such, as are derived from reputable characters, which extend the knowledge of our own or a foreign country. He deserves more gratitude, than almost any other description of authors, because his views are very unaspiring. He must relate some things, which will be thought trifling. His highest ambition is gratified by gaining the confidence of his readers, and telling them something new, or something more concerning things, with which they were but partially acquainted.

The information, given us in Mr. Harris' tour, is the result of "a journey for his health." His work consists,

I. Of a journal, beginning at the foot of the Alleghany Mountains, including his excursions from Marietta and his return from that place.

II. Of a geographical and historical account of the state of Ohio.

The journal was originally sketched "for the gratification "of the family and a few friends" of the author. It sometimes resembles the mariner's diary, and exhibits the state of the weather, the direction of the wind, the course of the travellers, and the distance of a day's ride. But we are occasionally delighted with a picturesque description of nature's scenery, and willingly stop with the traveller to admire its extraordinary grandeur and sublimity. We are gratified to see him collecting his plants, and are patient while he describes them. We follow him with pleasure to the bountiful streams, which beautify and fertilize the country, through which he passed, and are grateful to him for ascertaining their sources and their extent, and the advancement of their settlements.

Mr. Harris corroborates the account, which has been given of the humble condition of the back settlers in Virginia; and contrasts their miserable habitations, and feeble fences, and exhausted farms, with the commodious dwelling houses, well fenced lands, and agricultural advancements of the Ohio inhabitants. The poverty of the Virginians he ascribes to "hunting and slavery;" the prosperity of the people of Ohio to their New England habits and personal industry.

The journal concludes with an account of the roads and distances from Lancaster in Pennsylvania over the mountains to Marietta, and from Marietta to Lancaster by a rout somewhat different; also a table of thermometrical observations from April 6 to June 13 1803; and meteorological observations, made at Grenville college from the beginning of March to the end of July 1803.

The geographical and historical part of the work under review is certainly more valuable, than the journal. We presume it is generally correct; for in cases, where the author did not write from his own observation, he relied on the

authority of respectable men in Marietta, who had resided in the state for several years.*

Mr. Harris informs us, that the forest trees of the Ohio country "are such, as are common to Virginia and the Carolinas;" but, as the works of *Bartram* and *Catesby*, which describe them, are not in the hands of all the curious, we think he should have given us a general catalogue of the growth of the forest. It appears by his account, that the wild fruits are numerous and luxuriant; and that the fruits of trees and vines, particularly peaches, and grapes, and melons, are cultivated with wonderful success.

Mr. Harris has described the several rivers, with which the territory abounds, from the majestic *Ohio* to the *Little Miami*. The country is finely watered; the rivers afford much useful inland navigation; and on the Muskingum ships of more than two hundred tons had been built previous to the year 1803.

The account, which Mr. Harris has given of the antiquities and curiosities of the country, which he visited, is a valuable and pleasing part of his work. It may sometimes be thought, that his speculations exhibit more learning, than probability, and more of the ingenious, than of the satisfying. The mounds and ramparts, which he has described, are very extraordinary, and deserve all the attention, which he devoted to them. We are disposed to think his calculation and that of Dr. Cutler, whom he quotes, not far from the truth, when they date the erection of these works nine or ten centuries back.†

The following is Mr. Harris' description of one of these mounds, taken partly from some remarks of Dr. Cutler, corrected by a recent measurement, and his own observations on the spot.

* Mr. Harris acknowledges himself indebted for much information to General Putnam, Judge Gilman, and Judge Woodbridge; to the first of whom he dedicates his work.

† This calculation is made by estimating the age of the trees on the surface of the mounds, and from the proofs of a previous growth on the same surface.

"The situation of these works is on an elevated plain, above the present "bank of the Muskingum, on the east side and about half a mile from its "junction with the Ohio. They consist of walls and mounds of earth in di- "rect lines and in square and circular forms.

"The largest square fort, by some called *the town*, contains forty acres, en- "compassed by a wall of earth from six to ten feet high, and from twenty five to "thirty six feet in breadth at the base. On each side are three openings, at equal "distances, resembling twelve gateways. The entrances at the middle are the "largest, particularly that on the side next to the Muskingum. From this "outlet is a covert way, formed of two parallel walls of earth, two hundred "and thirty one feet distant from each other, measuring from centre to centre. "The walls at the most elevated part on the inside are twenty one feet in "height, and forty two in breadth at the base, but on the outside average on- "ly five feet high. This forms a passage of about three hundred and sixty feet "in length, leading by a gradual descent to the low grounds, where it pro- "bably at the time of its construction reached the margin of the river. Its "walls commence at sixty feet from the ramparts of the fort, and increase in "elevation as the way descends toward the river; and the bottom is crowned "in the centre, in the manner of a well formed turnpike road.

"Within the walls of the fort at the northwest corner is an oblong, elevated "square one hundred and eighty eight feet long, one hundred and thirty two "broad, and nine feet high; level on the summit, and nearly perpendicular "at the sides. At the centre of each of the sides the earth is projected, form- "ing gradual ascents to the top, equally regular, and about six feet in width.

"Near the south wall is another elevated square, one hundred and fifty feet "by one hundred and twenty, and eight feet high; similar to the other, ex- "cepting that instead of an ascent to go up on the side next the wall, there "is a hollow way ten feet wide leading twenty feet towards the centre, and "then rising with a gradual slope to the top.

"At the southeast corner is a third elevated square, one hundred and eight "by fifty four feet, with ascents at the ends; but not so high nor perfect as "the two others.

"A little to the southwest of the centre of the foot is a circular mound, "about thirty feet in diameter and five in height; near which are four small "excavations at equal distances, and opposite each other.

"At the southwest corner of the fort is a semicircular parapet, crowned "with a mound, which guards the opening in the wall.

"Towards the south east is a smaller fort, containing twenty acres, with a "gateway in the centre of each side and at each corner. These openings are "defended with circular mounds.

"On the outside of the smaller fort is a mound, in the form of a sugar- "loaf, of a magnitude and height, which strike the beholder with astonish- "ment. Its base is a regular circle one hundred and fifteen feet in diameter; "and its perpendicular altitude is thirty feet. It is surrounded with a ditch "four feet deep and fifteen wide, and defended by a parapet four feet high, "through which is an opening or gateway towards the fort twenty feet "wide."

"These works," Mr. H. remarks, "are not comparable "either in height or extent to some others, that have been "discovered in the same territory."

Concerning his conjectures relative to the peopling of America, founded on the resemblance which many Asiatic

mounds bear to those at Marietta &c. we make no remarks. They appear to him perfectly satisfactory. He quotes Herodotus for an account of the tumuli of the Southern kings, and traces many similar works, which are found in Northern Europe, to the same Scythian source.

Mr. Harris concludes this part of his work with some historical remarks on the purchase, cession, &c. of the territory, and a sketch of the wars and treaties with the Indians.

In the appendix are preserved some "judicious observations" on the navigation of the Ohio, addressed to the earl of Hillsborough in the year 1770; several acts of Congress and papers of the Ohio company relative to the territory; a treaty of peace between government and the Wyandots, Delawares, &c.; an act, enabling the people of the Eastern division of the territory N. W. of the Ohio to form a constitution, and to be admitted into the Union; the constitution of the State, &c.

The maps and views, at the end of the volume, add something to its price, and a little to its value.

An abridgement of the history of New England for the use of young persons, by HANNAH ADAMS. *Printed for the author, and for sale by B. & J. Homans, and John West. A. Newell, printer, Devonshire street, Boston, July* 1805. 12*mo. pp.* 185.

THE schools of New England have, for several years, been supplied with books of almost every description. The public has been inundated with spelling books, exercises in reading and in speaking, catechisms, abridgments of grammar, geography, and arithmetic, all of which profess to be improvements upon their predecessors.

Many of these have conduced to useful purposes. But one evil has resulted from them to an alarming degree; which is the almost total exclusion of the Bible from our

schools. With pleasure we observe, that this rage for innovation is gradually subsiding; and that this holy book is regaining some degree of attention.

While other subjects have been exhausted, the History of New England was suffered to pass almost wholly neglected, till the industrious author of the work before us arrested public attention.

"Her original design," as she informs us, was to prepare a "summary history of New England for the use of schools. "But the difficulty of reading ancient records, of decipher- "ing the chirography of former amanuenses, and of selecting "from cumbrous files of papers as well, as from numerous "large printed works, original facts, and historical documents, "exercised her eyes so severely, as almost to deprive her of "the use of them. Fearful from this circumstance, whether "she should be able to proceed any further, and unwilling "to disappoint the expectation, she had raised in those, who "had patronised her labors by subscribing, she sent the "compilation to the press in a form less condensed, than she "had intended." The consequence was, that her book, being a large octavo, was not adapted, either from its size or price, to the end proposed.

She was hence encouraged to make the abridgment now before the public.

From her established reputation in this kind of learned labor much was expected. It is but just to say, that she has fully answered every reasonable expectation.

A work of this nature to be useful should be written in a simple style; it should be authentic, chronological, general, and impartial.

It is authentic. The faithful compiler has ranged the whole field of New England history. No nook, nor corner is left unexplored. The dear bought fruits of her industry eminently appear in her larger edition. She has however exhibited ample documents of the first authority in the present work. Chronology is, in like manner, indispensable to a good history. No one has read Millot's elements of gene-

ral history without perceiving a lamentable deficiency in this respect.

But the work under review is liable to no such imputation. Events are mentioned in their natural order. To preclude the possibility of mistake, dates are placed in the margin of almost every page.

This history is also general. It begins with the discovery of America by Columbus, and concludes with the adoption of the federal constitution. This closing period is sufficiently modern; and it is judicious. It is sufficiently modern; for schoolboys may recollect the most important events, which have since transpired. It is judicious; for, had she descended to the politics of the day, she could hardly have done justice, without exciting party feelings.

After perusing this abridgment with great care, we can recollect no important circumstance relating to the subject, to which the author has not assigned a due degree of attention.

She mentions the leading particulars respecting the discovery of this country. She assigns the causes, which led to the settlement of New England. She recounts the hardships, which the early settlers endured from the severity of the climate, their slender means of subsistence, the opposition of the parent country, and the hostilities of the aboriginals. She exhibits a concise view of their religion, government, and character.

The origin and progress of the settlement of the various New England states are briefly, though faithfully detailed. Their early attention to learning as well, as religion, is specified and commended. Even their intolerance is not unnoted, nor their religious controversies and defects concealed. Their efforts to spread christianity among the natives and to promote religious union among themselves are represented. A short and rational account is given of the supposed witchcraft. The various wars with the French and Indians are particularized, and the long series of difficulties with the governors, appointed by the king.

We have next an impartial statement of the causes, which

led to the late American Revolution. Its leading events, its adverse and prosperous fortunes, from its commencement to its happy termination under the auspices of the immortal WASHINGTON, are related with historical fidelity. In short, we must confess, that we closed the book with admiration, to find so much comprised within such narrow limits.

The work is divided into twenty chapters with the contents at the head of each chapter. These are judiciously subdivided into sections, which will be found of great convenience in schools.

The last recommendation to be mentioned of this valuable book is its strict impartiality. While it inculcates the purest sentiments, it betrays no sectarian virulence in religion, no party zeal in politics. This circumstance by no means arises from the indifference of the author on either of these subjects. Her best friends do not hesitate to declare, that she is a firm christian and a correct politician. But a person, who could write "A View of Religions," without suffering it to be known, to which sect she belongs, is certainly well qualified in point of impartiality to compose a history of New England for general use.

The principal errors, we have been able to discover, are orthographical, such as Hazzard for Hazard, sat* for set, and a few others, which have not been corrected among the errata. But these are of trivial consequence; and may be easily amended in a subsequent edition.

The pertinent reflections, with which she closes each chapter, are happily adapted to please and to profit the young. In page 44, she remarks, "The intolerance of the first set-"tlers of Massachusetts shews the imperfections of even the "best of men." She concludes her account of the persecution of the quakers, p. 71, with this just observation. "A "review of the distressing scenes, which persecution has oc-"casioned both in Europe and America, ought to inspire our "minds with the most lively gratitude to divine providence "for the entire liberty of conscience, which is at present en-

* Page 3, line 5.

"joyed by each individual state, and which constitutes a dis-"tinguished excellence in the federal constitution." These instances illustrate the nature of her reflexions. Quotations might be easily multiplied to show, that she does not press the example of our ancestors into the service of any sect. She indeed informs us, that "in doctrinal points their "sentiments were strictly Calvinian." But she no where declares, that these are the only true doctrines. She no where exhibits our forefathers, as models of faith, though she often proposes their virtues, and especially their ardent attachment to christianity, as worthy our imitation.

As recurrence to the history of our country is attended with many obvious advantages, as it has not hitherto met the attention, which its importance demands, as it is of late becoming fashionable to pursue inquiries of this nature, and as such studies may be rendered highly beneficial to the young, we cordially recommend this little book to general attention. It may refresh the memory of persons in mature life with dates, facts, and events, which, without such aid, they might seek in vain. Our youth it will instruct in the leading topics of New England history, and direct them to sources, whence they may derive all necessary additional information.

The Life of SAMUEL JOHNSON *D. D. the first president of King's College in New York &c. by* THOMAS BRADBURY CHANDLER *D. D. N. York*, 1805, 12*mo.*

BIOGRAPHICAL memoirs are always interesting and instructive. They "hold the mirror up to man." They exhibit the genius, attainments, and principles of those, who have made themselves of consequence in the world. They show the springs, the motives, and the results of actions. They manifest the advantages of learning, the loveliness of virtue, and the deformity of vice; with their effects on the individual, and their influence on the community. And

thus they convey lessons, illustrated by example, and enforced by experience.

It is particularly pleasing to be admitted into the presence of the wise and worthy, to form an intimacy with them, and to accompany and converse with them in the various scenes of life. Yet, from not being contemporaries, or from being too distant in place, or too humble in condition, we may not have this privilege of personal acquaintance. We may however enjoy some of its pleasures, and gain some of its advantages by perusing the faithful narrative of the biographer.

Under these impressions we took up the volume, which introduced us to the venerable president Johnson; and it afforded us much information and pleasure. The memoirs were prepared by Doctor Chandler of Elizabeth-Town, New Jersey, before the late Revolution; but that event arrested their publication.

We are very glad that the manuscript was preserved, and is now printed; and, that our readers may anticipate the gratification, it will afford them, we shall make a few extracts and remarks.

"Dr. SAMUEL JOHNSON, the first president of King's College in New York, "was born at Guilford in Connecticut Oct. 14 1696. His father Samuel and his "grandfather William were both persons of reputation, and successively "deacons of the church in that town, which was formed on the Congrega- "tional plan, at that time almost universally received throughout the New "England colonies. His great grandfather Robert came from Kingston upon "Hull, in Yorkshire, and was one of the first settlers of New Haven, about "the year 1637. He was probably of the same family with Johnson, the as- "sociate of Robert Brown, the father of the *Brownists*.

"Samuel Johnson, the subject of this memoir, was taught to read when "very young by his grandfather, who was uncommonly fond of him, as he "appeared to be a child of a remarkably fine genius and disposition. Before "he was six years old, at which time his grandfather died, he was observed "to have an inquisitive turn, and to discover an eager curiosity to see and "learn all, that could be shown or taught him. At this early period, meet- "ing with a book, in which there were some Hebrew words, he was impa- "tiently desirous of knowing their meaning; but, to his great mortification, "he found none, who were able to inform him. He was only told, that "these words belonged to the language, that was used by Moses and the "Prophets, and in which the Old Testament was originally written. From "this time he became earnestly desirous of learning Hebrew; and after he "was acquainted with it, it afforded him peculiar pleasure through the whole "of his life. In consequence of such promising symptoms, his grandfather "proposed, that he should be educated in the college, then about to be erect- "ed in the colony."

Accordingly at the age of fourteen he entered the college, which was then at Saybrook.

"Mr. Noyes, his first tutor at college, had some little knowledge of He-"brew; and, as young Mr. Johnson, after keeping way with his class in the "appointed academical course, had considerable time to spare, he devoted it "to Hebrew, which soon became his favorite study. He pursued his other "studies under the direction of Mr. Fisk, a tutor, whom he respected, and "took his degree of Bachelor of Arts in 1714."

In several succeeding pages are detailed particulars of the establishment and early state of the college in Connecticut. Its infancy exhibits traits of imbecility, at which its manhood now blushes.

On the 20th of March 1720 Mr. Johnson was set apart to the ministry, and supplied the parish at West Haven, "at "their earnest solicitations." This situation, being but four miles distant from the college, which had been lately enriched by a library of about eight hundred volumes, chiefly of modern authors of celebrity, sent over by Mr. Dummer, agent for the colony, was particularly grateful to him at a time, when his mind was expanding, and his thirst for improvement was most ardent.

Soon after, becoming dissatisfied with *extempore* prayers in public worship, where too often the spiritual pride and passions of the *individual* are suffered to blend with a service, intended as the *general sentiment* of the congregation towards the Deity, he formed a high opinion in favor of *precomposed forms*. In this he was confirmed by reading Archbishop King's discourse "of the inventions of men in the worship "of God." His early prejudices also against the liturgy of the church of England gradually subsided. His dislike to the independent or congregational form of church government increased; and he at last determined formally to resign his pastoral charge, and to take orders in the episcopal church. In this resolution he was joined by Mr. Cutler, the former president of the college, and Mr. Brown, one of the tutors. They embarked for England November 5, landed December 15, and were ordained by Dr. Green, then bishop of Norwich and rector of St. Martins, in March 1723. Mr. Brown di-

ed in England of the small pox; but Mr. Johnson and Mr. Cutler, having passed some months in the metropolis, visited the university at Oxford, and received the attention of the most eminent clergymen of the establishment, obtained letters of licence from Dr. Gibson, bishop of London, embarked for America July 26, and, after a pleasant passage, landed at Piscataqua, whence they directly proceeded to Boston. On the 4th of November 1723 Mr. Johnson arrived at his mission at Stratford, and was joyfully received by his little flock, then consisting of about thirty families of episcopalians, "and about "forty more in the neighbouring towns of Fairfield, Norwalk, Newtown, "Ripton, and West Haven; at each of which places Mr. Johnson agreed to "officiate once every three months, but chiefly on week days. He was then "the only episcopal clergyman in the colony, and found himself on all sides "surrounded by bitter adversaries. He was generally considered and treated, "as a schismatic and apostate; and the people seemed to be resolved, by "thwarting him, and rendering his situation uneasy, to drive him if possible "from the country. However he had prepared himself for such treatment, "and showed a steadiness and firmness of mind equal to the occasion. He "still preserved his wonted cheerfulness and benevolence of temper, and con-"versed with those, who had been formerly his friends, when they gave him "an opportunity, with his usual frankness. At first they were suspicious and "shy of him; but at length, won by his courteous, prudent, and obliging be-"haviour, many of them returned to their former good humor, and others a-"bated much of their severity."

September 26 1725 he married Mrs. Charity Nicoll. "She was a daughter of Col. Richard Floyd, and the widow of Benjamin "Nicoll esq. of Long Island; by whom she had two sons, William and Ben-"jamin, and one daughter. After this marriage Mr. Johnson undertook to "instruct her sons in the languages, and to superintend their education; which "office he performed with the utmost vigilance, care, and affection. They "were both sent to the college at New Haven in 1730, and graduated at the "common period."

In 1729 he became acquainted with Dr. Berkley, then dean of Derry in Ireland, who had arrived in America, and resided in Rhode Island; and he always considered the intimacy, he obtained with him, as one of the most happy occurrences of his life. He afterwards became a convert to many of the dean's peculiar sentiments.

"When the dean was about leaving America Mr. Johnson made him his "final visit. As he retained a strong affection for Yale College, the semina-"ry, in which he was educated, and with which he had been otherwise con-"nected, he took the liberty on this occasion to recommend it to the dean's "notice; hoping that he might think proper to send it some books, and not "expecting or aiming at any thing further. But within two years from that "time Dr. Berkley, assisted by several gentlemen, who had subscribed money

" for his intended college at Bermuda, sent over a valuable collection of books, " as a present to Yale College. It amounted, including what he had given be- " fore, to near one thousand volumes; of which two hundred and sixty were in " folio, and very large. The cost of this collection could have been little less " than five hundred pounds sterling. At or about the same time he transmit- " ted to Mr. Johnson a deed, in which he conveyed to that college his farm in " Rhode Island, consisting of ninety six acres. The annual interest of it was " to be divided between three bachelors of arts, who, upon examination by " the rector of the college and a minister of the church of England, should " appear to be the best classical scholars; provided they would reside at col- " lege the three years between their bachelor's and master's degrees in the " prosecution of their studies; and the forfeitures in case of nonresidence " were to be given in premiums of books to those, that performed the best " exercises."

Next are given particulars of the progress of conformity to the episcopal persuasion in several places in Connecticut, and some valuable remarks on the zealous efforts of Mr. Whitefield and his followers.

" In prosecution of his general plan for checking the progress of enthusiasm " and counteracting the absurd doctrines, that were perpetually propagated " throughout the country, Mr. Johnson drew up a system of morality, con- " taining the first principles of moral philosophy, or ethics, in a chain of ne- " cessary consequences from certain facts, which was published in 1746. In " part I, which treats of the speculative part of moral philosophy, the author " particularly considers the nature of man, his excellence, and imperfections; " the author of our nature, his perfections, and operations; and the end of our " being, with the natural proofs of a future state. In part II, concerning the " practical part of moral philosophy, he treats in separate chapters of the du- " ties in general, resulting from the foregoing truths, and particularly of the " duties, which we owe to ourselves; of those we owe to God; and of those, " which are due to our fellow creatures, according to their various stations " and characters, and the relation we bear to them. This work was seasona- " ble, and was well received by the sober and judicious part of his country- " men; and there is reason to believe, that it had a good effect on the country " in general.

" In consequence of Mr. Johnson's signalizing himself by his good conduct " and his numerous publications, which in England were much applauded, his " old friend, Dr. Astry, recommended him to the university of Oxford for the " degree of Doctor in Divinity, which was readily and unanimously conferred " on him by diploma in February 1743. Twenty years before the university " in the diploma, given him for his master's degree, used this expression. 'spe- " rantes nempe, illius ministerio, aliam et eandem, olim, nasciturum, ecclesiam " Anglicanam.' To this they allude in their present diploma, as partly ac- " complished in the late great increase of the church, in which he had been in- " strumental; and Dr. Astry, in his letter on the occasion of transmitting the " diploma, tells him, 'he did not so much consider himself as doing a good of- " fice to a private friend, as promoting the public interest of religion.' Sev- " eral persons of rank and distinction, as Dr. Johnson was informed by his " friend, Dr. Astry, were very active in procuring his degree; particularly " Dr. Secker, then bishop of Oxford, and afterwards archbishop of Canterbury, " and Dr. Hodges, provost of Oriel college and vice chancellor of the universi-

" ty." To them the doctor made his thankful acknowledgments, and in his " letter to bishop Secker he took the occasion to thank him for his admirable " sermon, then lately preached before the society, in which he had excelled " all his predecessors in pleading the cause of the church of England in the " colonies, and had particularly urged the necessity of sending bishops to A- " merica. The doctor enlarged on the necessity of establishing an episcopate " in the colonies, and requested his lordship to continue the exertion of his in- " fluence and great abilities towards obtaining a blessing of such importance. " The bishop wrote a polite and kind answer to him, which introduced a cor- " respondence, that continued till near the time of his lordship's death in " 1768."

" In 1754 the trustees of King's College New York unanimously chose Dr. " Johnson president, and requested him to remove to New York as soon as pos- " sible, that he might be able to give more effectual assistance in bringing it " forward. But he complied with reluctance. He was happy in his people " at Stratford, had been always fond of a country life, and was in easy circum- " stances; all which were strong inducements for not accepting the offer. " But his principal reasons against it were his fear of the small pox, to which " he must be often exposed in the city, but more especially the consideration " of his advanced state of life, being now turned of fifty seven. These things " he represented to his chief friends in New York, and the principal mana- " gers of the college; but they declared, that, if he declined, they would re- " linquish the institution. It was his advice, that they should procure some " proper person for the station from one of the universities in Great Britain; " but they did not think fit to follow his advice. Finding this to be the case, " he at length consented to go to New York about the middle of April follow- " ing by way of trial; but he would not absolutely accept of the post till the " charter should be passed, and he could see what kind of college it was like- " ly to prove. Accordingly he left Stratford, as he had promised, on the 15th " of April 1754, but did not remove his family till after the charter was pas- " sed."

In the duties of this station he engaged with ardor; took the first students under his particular care and instruction; and drew up rules for the direction and discipline of the college. He also wrote to Bishop Sherlock, with whom he had been honored by a correspondence, and to " the society

" * *Dr. Hodges in his oration before the university Oct. 5 1744, when he resigned* " *the office of vice chancellor, speaks of this degree, conferred on Dr. Johnson, as one* " *of the most agreeable things, that had happened during his administration.* ' *Fate-* " *or autem me,* says he, ' *Voluntati vestræ obsecundare semper paratum, numquam ad* " *jussa vestra capessenda paratiorem accessisse, quam in illo justissimo decreto exequen-* " *do, quo egregium virum* * *in propaganda fide apud Indos Occidentales feliciter occupa-* " *tum Doctorali Gradu voluistis insigniri. Operi tam divino se accingentem, iterque* " *officio tam pio destinatum instituentem, liberali gradûs magistralis viatico, quo potuis-* " *tis utilissimo, aliquando olim instruxistis. Spes vestras minimè fefellit fidus illi* " *Christi Minister, qui ornamentum ipsi delatum in usum Ecclesiæ Deique gloriam egre-* " *giè convertebat. Erat æquissimum, ut virtutem ita spectatam viribus vestris et sub-* " *sidiis omnibus aleretis, promoveretis. Illi, qui ex unâ minâ lucrifecit decem, divini* " *nostri magistri sequaces plura et honorificentiora esse committenda jure et exemplo* " *summo decrevistis.*' See Dr. Hodges' Theological pieces &c, p. 334."

" * SAMUELEM JOHNSON."

"for propagating the gospel," informing them of the design of the college, and of his appointment to the superintendency of it, and requesting their patronage. Their approbation, encouragement, and assistance, were accordingly promised in terms highly gratifying to the president.

In 1756 June 20 his eldest son, who had been a tutor in the college, but had gone to England to receive orders, died at London with the small pox. This accomplished young man had been admitted to the degree of Master of Arts in the universities of Oxford and of Cambridge; had received holy orders, and preached several times in and about London with great reputation.

November 1756 Dr. Johnson was obliged to leave the city on account of the small pox. He retired with his family to West Chester, where he tarried till march 1758, and then returned to college. On June 1st following deceased his excellent wife, with whom he had lived happily above thirty two years.

In 1759 he was again forced to retire by reason of the small pox. He returned in May following. June 18 1761 he married Mrs. Beach, the widow of an old friend and parishioner. This amiable, virtuous, and worthy lady died of the small pox February 9 1763. Under the pressure of such repeated bereavements, and considering his own advanced age, which must soon render him unable to undergo the fatigue, that necessarily attended his station, Dr. Johnson deemed it best to resign his office, and retire to Stratford, there to finish his days. The Rev. Mr. Myles Cooper was chosen his successor.

In his retirement he pursued his studies with the same eagerness, that animated his younger years. He revised, corrected, and much improved the System of Logic and Ethics, he had published. He also composed "an English and Hebrew Grammar," which was printed in London in 1767; and reprinted, with many improvements, in 1771. And he kept up his correspondence with Archbishop Secker, Bishop Sherlock, Dr. Lowth, and his other European friends. Sev-

eral of their letters to him, with some from other eminent clergymen in England, are inserted in the Appendix, and form an interesting part of the volume.

"On the morningof January 6 1772, the most glorious Epiphany, "he ever beheld, he conversed with his family on the subject of his own "death with the greatest cheerfulness and serenity. Among other things "he said, 'that, although he seemed to be but little indisposed, yet he found "his strength failing him; that he must soon leave them, but he was going "home;' adding such exhortations, as were suitable to the subject of his dis- "course. He expressed his wishes, that he 'might resemble, in the manner "of his death, his good friend, Bishop Berkeley, whom he had greatly loved, "and whose exit he had ever esteemed happy.' Heaven granted his wish; "for very soon after he had uttered these words, like the good bishop, he in- "stantaneously expired in his chair, without the least struggle or groan. So "that he may rather be said to have been *changed*, or *translated*, than to have *died*; "for he felt none of the agonies of death; he underwent no struggle, that "was sufficient to discompose the pleasing serenity of his countenance.

"Two days after his remains were interred in the chancel of Christ Church "Stratford, where a handsome monument has been erected to his memory "with the following inscription, composed by a friend, who greatly loved "and respected him.

"M. S.
"Samuelis Johnson D. D.
"*Collegii Regalis, Novi Eboraci,*
"*Præsidis* primi,
"Et hujus *Ecclesiæ* nuper *Rectoris*,
"Natus die 14to *Octob.* 1696,
"Obiit 6to *Jan.* 1772.

"If decent dignity and modest mein,
"The cheerful heart, and countenance serene;
"If pure *religion* and unsullied *truth*,
"His age's solace, and his search in youth;
"If *piety* in all the paths, he trod,
"Still rising vig'rous to his Lord and God;
"If *charity* through all the race he ran,
"Still wishing well and doing good to man;
"If *learning*, free from pedantry and pride,
"If *faith* and *virtue*, walking side by side;
"If well to mark his being's aim and end,
"To shine, through life, a *husband, father, friend*;
"If *these* ambition in thy soul can raise,
"Excite thy reverence, or demand thy praise;
"*Reader*, ere yet thou quit this earthly scene,
"Revere his name, and be what *he* has been.

"*Myles Cooper.*

"All the clergy from the neighbouring towns attended his funeral. A "sermon, suitable to the occasion, was preaced by the Rev. Mr. Leaming, "as Mr. Beach, to whom that office had been assigned, was unable to perform "it for want of health. The sermon, which this latter gentleman had prepar- "ed, was however preached at Stratford shortly after, and published at the "request of the audience.

"As to Dr. Johnson's person, he was rather tall, and, in the latter part "of his life, considerably corpulent. There was something in his counte-

"nance, that was pleasing and familiar, and that indicated the benevolence "of his heart; and yet at the same time it was majestic, and commanded "respect. He had a ruddiness in his complexion, which was the effect of "natural constitution, and was sometimes farther brightened by a peculiar "briskness in the circulation of his spirits, brought on by the exercise of the "benevolent affections.

"He was happy in an original calmness and sweetness of temper, that was "seldom discomposed, and never soured by the common accidents of life. If "an injury was in his opinion designedly done him, he was much more prone "to pity the injurious person, than to resent the action. But indeed he was "seldom injured, except in his public character; for those, that knew him, "generally loved and revered him, and were desirous of recommending them-"selves to him by a course of obliging and respectful behaviour. What was "most apt to excite his indignation was the licentiousness of an unprincipled "age, with respect both to religion and government. The same good tem-"per, that rendered him amiable in private life, marked all his proceedings of "a public nature, and may be discovered, where such a thing is not often ex-"pected, in his controversial writings. These he conducted with decency "and candor; and the greatest personal provocations could not kindle him "into that *wrath of man*, which, as St. James tells us, and as experience may "convince us, *worketh not the righteousness of God.*

"Benevolence was always a shining part of Dr. Johnson's character. This "discovered itself in all companies, and on all occasions. It was not confined "to his friends, or to people of one denomination only, but extended to the "whole human race without exception, and even to the brutal part of the "creation. He had an affection for every thing, that God had made, accor-"ding to its nature and qualities; and he took an exquisite pleasure in com-"municating or increasing happiness, whenever and wherever he had an op-"portunity. Had it been in his power, he would have made every human "creature completely happy; and as far as it was in his power, he never "failed of doing so in the most effectual manner.

"He scarcely ever suffered a day to pass without doing to others some "good offices, relating to their temporal or spiritual affairs. With regard to "the former either relieving, or assisting, or advising them; and with regard "to the latter instructing, or exhorting, or encouraging them, as the cases "required. These benevolent employments were his chief relaxations from "study, or from public business; and he always returned from them more "vigorous, than if he had indulged himself in any vain or useless amuse-"ments."

"His conversation was enlivened and rendered more pleasing by the nat-"ural cheerfulness of his disposition. He was commonly the most cheerful "man in company, and frequently said the most sprightly things, that were "said in it. Yet he was careful to keep up the dignity of his character; and "one might discover in him the scholar, the gentleman, the clergyman, and "the pious christian, in his freest and most cheerful discourse. He always "endeavored to introduce what might be useful and improving as well, as "what might be agreeable in conversation; and his friends in general, I be-"lieve, may say what one of them, who was acquainted with him for fifty five "years, and for the greater part of that time enjoyed his most intimate friend-"ship, has publicly declared in the following words. 'Without an hyperbo-"le I may say it, I know not that I ever conversed with him without finding "myself afterward the better for it.'*

"What rendered his conversation peculiarly improving as well as agree-"able was his knowledge of the affairs of the world, and his general ac-

* *Mr. Beach, in his funeral sermon, p.* 14.

" quaintance with all the branches of learning. He was not only a good " *classical scholar*, but well versed in all the *liberal arts and sciences*. He knew " and could explain with precision their respective boundaries and limits, " their connexion with each other, and in what manner they are conducive " to the happiness of man. The study of the belleslettres and polite litera- " ture was his constant and favorite amusement; and scarcely any thing of " this kind of any consequence was published in the English language in his " time, but what he read. But theology, including the critical study of the " holy scriptures in their original languages, was his main literary employ- " ment; and, in subserviency to it, history both ancient and modern, eccles- " astical and civil, engaged no small share of his time. Heaven had blessed " him with a quick perception and a sound judgment; and, by an almost in- " credible application of these powers through a long life, he became what a " very able and competent judge* asserts him to have been, viz. " The most " excellent scholar, and the most accomplished divine, that this colony (Con- " necticut) ever had to glory in." And had his memory been equal to his " judgment, or to his application, he would perhaps have been but little infe- " rior to the most celebrated scholars and divines in Europe.

After this analysis, or rather abridgment of the biographical memoirs of President Johnson, remarks and criticisms would be superfluous and unnecessary. That the narrative is interesting, the information instructive, and the publication useful, will be gratefully acknowledged by all, who have opportunity to examine the work.

* *Mr. Beach*, ut supra.

An abridgment of universal geography, together with sketches of history, designed for the use of schools and academies in the United States. By SUSANNAH ROWSON. *Boston, printed for John West, No. 75 Cornhill.*

THE importance of geographical knowledge is a sufficient reason for treating with some degree of attention every production of this kind. Whoever improves the art, or multiplies the instruments of diffusing this knowledge in society must be considered, as contributing something to the general good. The study of geography has ever been considered an essential part of a liberal education, and has been taught in most public seminaries of learning. But it is not till within a few years, that it has found its way into private academies and common schools. For this valuable improvement in the system of school instruction the public is, in no small degree, indebted to those, who have furnished abridgments of geography, accommodated to the use of schools.

The brief epitome of geography, we are now examining, was not begun, the author informs us, " with the smallest idea of of-

fering it to the public"; but for the sole use of her own school in manuscript. In this form she used it for several years, which gave her the best opportunity for making corrections and improvements. Mrs. Rowson appears to have read geography and history with much attention and discernment. Her accounts are the most particular of those countries, whose history is the most important to us; and she has been happy in selecting from each those facts and events, from which the most instruction may be drawn. In describing the situation, boundaries, government, religion &c. of different countries she has been accurate, as appears from a comparison of her compend with the respectable authorities, from which it was taken. These are principally Guthrie, Walker, and Morse.

The general description and divisions of the earth, with the astronomical problems, commonly found in the introduction to systems of geography, are in this subjoined to the body of the work, in the familiar form of question and answer. To this mode of writing we have nothing to object; but the reasons for the transposition are not apparent. We do not notice it, as a very material circumstance, though we think the common arrangement preferable. In geography, as in most other sciences, the natural order of procedure is from generals to particulars. The pupil is usually and with propriety required to understand the doctrine of the sphere, and the use of the artificial globe, before he is carried into the different quarters of the world in search of curiosities, or to be made acquainted with the character and condition of different nations.

We are gratified with the historical exercises, with which Mrs. Rowson concludes her book. She has compressed into a small compass the most material things, relative to the different nations of the earth, from the earliest period of their history. She gives us the present form and administration of governments, and briefly describes the political changes, which have recently taken place in several European states. In selecting and arranging the matter of these exercises, as well, as in her style, Mrs. R. has regarded the capacity of her pupils. Her descriptions are calculated to engage attention, and awaken curiosity.

This compend of geography might have been rendered more complete and useful by the insertion of a few maps. In so concise a treatise, a particular map of each country could not be expected; but the entire omission of them must be viewed, as a defect in a system of geography however short. The pupil should be taught the cardinal points of a map, the way to find the latitude and longitude of places, and the general principles, on which maps are projected. This instruction, though simple, cannot easily be conveyed to children, without placing a

map before them. Notwithstanding this omission we think the work has many claims on the patronage of the public. A number of typographical errors have escaped the vigilance of the editor. These may yet be corrected by a table of errata. It is to be regretted, that the publishers of school books are frequently too inattentive to the quality of the paper and type. The paper ought to be of a firm texture to endure the hard usage, to which books are liable in schools; and the eyes of children should not be exposed to pain and injury by a small or obscure print.

POETRY.

TO THE EDITORS OF THE LITERARY MISCELLANY.

THE following is a *paraphrastic translation* of one of Martial's best epigrams. I do not recollect ever to have seen it in English, and this is my greatest apology for attempting to translate it for the Miscellany. If any should discover a departure from the rules of translation, I hope they will still allow the English lines to be strictly Epigrammatic.

MARTIALIS EPIGRAMMATA.

LIB. XII. 34.

AD JULIUM MARTIALEM.

TRIGINTA mihi, quatuorque messes
Tecum, si memini, fuere Juli;
Quarum dulcia mixta sunt amaris;
Sed jucunda tamen fuêre plura.
Et si calculus omnis huc, et illuc
Diversus bocolorque digeratur,
Vincet candida turba nigriorem.
Si vitare velis acerba quædam,
Et tristes animi cavere morsus,
Nulli te facias nimis sodalem;
Gaudebis minùs, et minùs dolebis.

TRANSLATION.

AN EPIGRAM.

IF memory does not betray,
Twice seventeen harvests pass'd away

While I with Julius dwelt;
My cup life's varying streams did fill
With sweet and bitter, good and ill,
The bitter least I felt.
When I recal each chequered year,
And mark the days as they appear,
The good and evil blend;
But rightly cast and closely view'd
The evil lessen, and the good
Surpass them in the end.
If bitter draughts we wish to shun,
And free from pain our race would run,
Our friendships should be few;
Nor must attachments be too firm;
Friends here unite a little term,
And then must bid adieu.

THE FADING YEAR.

SEE with the year the face of nature fade;
The dying forest and the mourning glade;
'Tis all decay. See all, in ruin lost,
Waste with the wind, and perish with the frost.
See Flora's treasures unregarded lie,
While faded leaves whirl wildly through the sky;
Lo, through the cheerless meads and wither'd plains
Thy howling genius, desolation, reigns.
E'en the old oak, his leafy honors shed,
Spreads his bare arms and nods his naked head;
And like the wretch forlorn, the world forsakes,
Friendless and sad amid the wild winds quakes;
Yet, not like man with each misfortune mad,
He stands "forever silent, ever sad";
Save, when in contest dire his aged form
Wars with the winds and wrestles with the storm.
No verdant plant, no spot of smiling green
Glads the tired eye, or cheers the lonely scene.
E'en sportive zephyr with his frolic airs

To greener vales and happier climes repairs.
While howling blasts mourn through the forest drear,
In doleful elogy, the faded year.
'Tis so in life. The autumnal hour of age
Shall waste the flowers of youth with fatal rage.
E'en you, ye fair, whose opening beauties glow,
Mingling the rival tints of rose and snow,
Must feel time's wasting hand, and, like the flower,
Wither and fade in life's dark, wintry hour;
And in those cheeks, now beauty's blest domain,
The graces' solitary ruins reign.

H. M.

LITERARY INTELLIGENCE.

WE recollect no work, which has been recently announced by our own booksellers or printers, calculated to excite the attention of our readers.

In looking over the first number of the *Monthly Literary Advertiser*, London, May 10 1805, we find, that some valuable papers, left for publication by the late Professor Robinson of Edinburgh will shortly be published under the care of his Executors. In the same number we are informed, that an account of the life and writings of the late Doctor J. Beattie, by Sir W. Forbes, one of his Executors, is in great forwardness.

In the Advertiser for June we are told, that Mr. Good's translation of Lucretius, specimens from which were quoted by Mr. Drake in his Literary Hours several years since, is nearly ready for publication.

From the number of the Advertiser for September we select the following intelligence.

Mr. Wool has a quarto volume in the press of Biographical Memoirs of the late Rev. Dr. Joseph Warton, with a selection from his poetical works, and a very extensive literary correspondence between eminent persons, left by him for publication

Professor Scott of Aberdeen is preparing for publication, Elements of Intellectual Philosophy, or an analysis of the powers of the human understanding tending to ascertain the principles of a rational logic.

Dr. James Playfair, Principal of St. Andrew's College, has circulated proposals for printing a complete system of Geography, Ancient and Modern, in six thick 4to. volumes; accompanied with ancient and modern maps, designed to form a separate Atlas. He has been many years engaged in perfecting this great design.

LITERARY MISCELLANY.

PRIMITIVE HISTORY.

CHAP. V.

[Continued from page 215.]

Of the colonies, planted in the second and subsequent centuries.

THE probable number of mankind at this time was about a hundred and sixty thousand. As the patriarch had been careful to preserve all the useful knowledge of the old world, his posterity were instructed in all the beneficial arts, that had been hitherto discovered. On this account there was no difficulty in sending out colonies.* Shem led his tribe southerly, till he came to a beautiful plain, where he built Damascus, about four hundred miles southwesterly of Nacsivan.† Other colonies called it the city of Shem, and its popular name, even at present, is *Shems*. This name, it is true, is frequently supposed to be derived from the worship of the sun, Shemesh, being established there; but, as the town is the most ancient one, that can now be ascertained, except Nacsivan, and was of considerable note before Shem's death, it most probably was named from him. At his new settlement he lived four hundred, and died at the age of six hundred years, having seen his descendents engaged in war with the posterity of his younger brother.

Ham was not content to remain in disgrace at Nacsivan, and he also went southward. The first pitch was at a place, called from him Hamath; but he afterward removed farther

* Gen. xi. Peleg was born A. M. 1758, or 102 years after the flood, and was so named, bacause in his days the earth was divided. Gen. v. 25.

† See Brooks' gazetteer, Damasc. and Nacsivan.

south, and built a town near the then mouth of the river Jordan, which was named Ham, and seems to have been a place of importance in the time of the Jewish king. His son, Chus, or Cush, settled near the northern shore of the Persian Gulf, and the country still retains the name of Chus-istan, or the settlement of Chus among the natives. By the Greeks it was called Susiana, and by the Hebrews Shushan. The principal town stood on the banks of the Ulai, or Euleus, but its position is not perfectly defined.

About fifty years after the judgment, given by Noah, in which he declared the destiny of the different branches of his posterity, Nimrod, a son of Cush, left his father's territory, and travelled westward with a colony, that cannot easily be calculated at more than nine thousand persons. When he arrived at the plain of Shinar, he found Ashur, the son of Shem, beginning a settlement. He took possession of Ashur's improvements, and, having driven him farther up the Euphrates, settled in his place. Ashur built Ninevah, called by the Greeks Hierapolis. Afterward he built on the banks of the Tigris, another Ninevah, which became the capital of Assyria, and is now known by the name of Mousul.

Nimrod built a town, and, having made large preparations, set about erecting a great tower, which from the scripture account is usually called the tower of Babel, but in other books is denominated the temple of Belus. Though Ham and his posterity had been denied any territorial allotment, and were made dependent on the other branches of mankind, yet Nimrod, in defiance of his ancestor's denunciation, endeavored to establish himself by force. A divine interposition however defeated his intention, by confounding the speech of his party. They understood the same words in different senses, and every ambiguity became a source of vexation. Whoever had an impediment in his pronunciation, which obliged him to substitute letters better adapted to his organs, than the true ones, made use of different words, and was perpetually misunderstood. The foolish situation, to which they were reduced by this mean, obliged them to separate, and to abandon the enterprize. Several of their principal men led off

their clans toward Canaan and Egypt, which countries were settled soon after this event. The tower was called Babel by the people of the neighbouring states by way of derision, but Nimrod's followers availed themselves of its resemblance to another word, denoting its level situation, and adopted the name. Notwithstanding the defection of his principal officers, Nimrod continued there, and, dividing his party into four unequal parcels, built four towns, of which Babel, or Babylon, was the chief, and became a place of great eminence. The tower or temple of Belus, as it was afterward called, was improved as a seat of science, till the place became subject to the Greeks under Alexander and his successors about three centuries before the christian æra.

* The Hindoo books make Noah and his descendents, as far down as Raamah, the son of Cush, their earliest kings. Raamah is called by them Bali Raamah, and they give us a pretty good account of his progress in India, and of the towns, that he built. He is represented with a club and a lion's skin, and is the oriental Hercules. His deification by his title, Bali, was, according to Sir William Jones, the origin of the worship of the Belus of Babylon, and the Baal of Syria. The seat of his government was Ayodha, or Audh, now called Oude, and his empire comprehended the hither India.

Canaan and Mizraim gave their respective names to a part of Syria and to Egypt. They were brothers of Cush, and their settlements were made in the second century after the flood. Probably the attempts of Shem's family to recover the possession of Babylon, which in a few years proved successful, hastened the settlement of Africa and the neighbouring parts of Asia. The posterity of Cush retained for a while however a superiority in the countries extending from the mouth of the Indus to the sources of the Nile. The Asiatic part of this territory was denominated *Cusha proper*, and

* See As. Res. vol. i. 41. iii. 432. and other essays in that collection, and the tenth chapter of Genesis, where Moses declares the different settlements to have been derived and named from the persons, enumerated by him. They, who want more particular information, may consult with advantage Wells' Sacred Geography and the Phaleg of Bochart.

Abyssinia was called *Cusha without*. Both of them are translated by the name Ethiopia in the Old Testament. On the expulsion of Nimrod's party from Babylon many fled into Africa, where we find the Gihon, Babylon, Shinar, and Meru of Asia, applied to the Niger, which still retains the name of *Guin*, Babylon near the present Cairo, the kingdom of Sennar, and the peninsula of Meroe. This subject might be pursued more minutely, but our present intention is only to furnish a specimen of those points, in which the investigators of antiquity have pretty much agreed. It took however more than two centuries to extend the sovereignty of the Assyrians to the confines of Egypt, and it was not till Abraham was advanced in life, that Chedorlaomer set up a precarious dominion over the land of Canaan.

We find the settlement of Ham's posterity all along the road from Babel to Africa. Sidon, a grandson of Ham, and cousin of Nimrod, built a town at the eastern extremity of the Mediterranean, which is still known by the name of its founder. Jebus, a brother of Sidon, built a city, which he called Salem, but his own tribe and his neighbours called it Jebus. After it came into the possession of the Hebrews, it was called Jerusalem, and by this name it is now known to Europeans. The orientals, who are in possession of it, call the place *El Cods*, or THE HOLY. Both Sidon and Jerusalem were built about the time with Babel, or soon after it. They were removed the same number of degrees of descent from Noah, and probably made their settlements about the same time with Nimrod, that is about the year of the world 1800, or very nearly a century and a half from the flood. Rollin in his ancient history states Babylon to have been taken by Alexander 331 years before Christ.* In another place he tells us, that Calisthenes, a philosopher in Alexander's court, gave Aristotle an account of astronomical observations, made there, including 1903 years. These numbers added together make the sum of two thousand two hundred and thirty four, and according to the commonly received

* See Rollin's chron. table in Anc. Hist. vol. vii. also v. ii. p. 243.

chronology will begin the series of observations so long before the birth of Christ, and about 114 years after the flood. Shem and his son, Ashur, had settled in that country a few years before this. But, as Moses tells us, after that Ashur went from this same country, and built Nineveh, it appears most probable, that he was expelled by Nimrod's invasion between thirty and forty years after the time, when the series is said to have begun. It is not probable, that the observations were of any great importance; but such, as the account is, and such use, as has been made of it towards regulating chronology, are now before the reader.

Mizraim, soon after the dispersion of Babel, that is soon after the completion of the eighteenth century from the creation, took possession of Egypt. He is commonly supposed to be the same with Menes, the first king of Egypt. Herodotus says "the name of their first king was Menes, in whose "reign the whole of Egypt, except the province of Thebes, "was one extended marsh. No part of all that district, "which is now situate beyond the Mœris, was then to be "seen, the distance between which lake and the sea is a "journey of seven days."* Hence we collect, that, at the time of the first postdiluvian colony being planted there, the whole of lower Egypt was under water; and this was nearly two centuries after the flood. He is said to have confined the river to its upper channel, in which it now flows, by a dike above Memphis, and thus to have rendered fertile the lands in that vicinity.

In one century more they had begun to send out colonies from Egypt. Commentators are not fully agreed in them all. Some of them are however perfectly and others probably ascertained. The Pathrusim are supposed to have settled at Thebes in upper Egypt. The Casluhim probably settled in the middle region, and the Caphtorim in the Delta, which had then emerged. These two last are here mentioned only, as probable conjectures, and agreeing best with all the places, in which those names occur in the scripture. The

* Beloe's Herod. vol. i. p. 239.

Philistines settled on the south part of the eastern shore of the Mediterranean, and spread over the isthmus, which had now united Asia and Africa. Moses says the Philistines came from the Casluhim, and their settlement extended from Azzah to Hazzerim, or, as we should call those towns, from Gaza to Adjeroute. This description comprehends the space between the Mediterranean and the Red Seas. As both Caphtorim and the Philistines were colonies from the Casluhim, and these last only descendents from the colony of Mizraim, we can hardly allow less than a century for the planting of those colonies, which will bring us down to the end of the third century from the flood, or about 1950 years from the creation. The country of Egypt had then acquired nearly its present form, and the Mediterranean had nearly contracted to its present shape and extent. At the same time the flat land, surrounding the Arabian peninsula, and bounded on the land side by the mountains, was deserted by the sea, and the flat shore of Mekran, between the Persian Gulf and the Indus, became, like the shore of the Red Sea, a dry and barren desert.

While Egypt was planted in the manner, that has been stated, and Raamah, the son of Cush, was planting colonies in India, Havilah, another son of Cush, settled near the sources of the Indus, in the country now called Cashmir, and gave his name to that territory. His country was bounded easterly by the Hyphasis, or Phison.*

These descendents of Ham, who first took possession of those countries in Asia as well as Africa, appear to have been proper negroes. The ancient statues and reliefs, now found in India, represent them with the badges of royalty, but with negro features and woolly heads. The mountaineers in many parts of that peninsula still show strong marks of their origin, though many of them, by mixture with the strait haired Indians, have deviated from their first description, and appear to be of a mixed breed. The proper and unmixed negroes are now found in no other part of India, but in the Andaman islands in the bay of Bengal.†

* Gen. ii. 11. † As. Res. iii. 123.

Ashur, the son of Shem, has already been mentioned, as having planted Assyria about fifty years before the confusion of Babel. Mr. Wilford, in an essay on Semiramis,* states Ashur to be the same with the *Ninus* of the Greek historians, and to be called by the Hindoos *Lilesa*. Moses says he built Nineveh, and, as all other writers agree, that the place was named from its founder, the proof seems to be complete. It is probable, that his name was something like the Greek Ninus, as his town has in the Hebrew form of its name the same consonants; but planting in the country, that had belonged to the Asoors, he assumed, as a distinctive title, their national name, and called himself Ashur. The Hindoo writers, who had been in the habit of calling princes by the names of the gods, changed his title from Ashur to Iswara, which is their mode of writing Osiris, a character viewed by them with much more respect, than the Asoor, whom they regarded as incarnate devils. The substance of Mr. Wilford's essay is this. The person, afterward called Lilesa, first settled with his wife at Ascalon, on the eastern coast of the Mediterranean, the country round it having then no inhabitants, except a few stragglers, who, preferring the life of a hunter to that of an agriculturist, had strolled away from the rest of their species. They are called M'leccha's, or barbarous and impure. To clear the country for agriculture Lilesa and his wife set fire to the long grass, with which the ground was covered. In the conflagration a number of the savages were destroyed. Lilesa collected as many as he could of the survivers and gave them a permanent settlement at a place in Arabia, now called Mecca, and which was then a seaport town, though now a day's journey from the sea. The situation was then favorable for their subsistence both by hunting and fishing.

When Lilesa went on this expedition to Arabia, he sent his wife, who, for some transaction relating to the fire, was called Sami-rama, northward to take possession of the mountainous country about Caucasus. The tract of country was

* Asiat. Res. iv. 191. Gen. x.

called *Valmiitan* and the *Agni parvatas*, or fire mountains, from the number of volcanoes and burning springs. After various adventures, described in obscurely figurative terms as well, as involving the gods, Lilesa and Samirama met in Ascalon. They went together to the banks of the Euphrates, and their settlement is called Lila'stan by the Hindoos, and Old Ninus by the Greeks. Their emblem, or standard, was a dove. The town stood in a westerly direction from Rezen and Calah.* This was old Nineveh, and is called by the Greek writers Hierapolis, and by the natives of the country Mabog. There were two places of the name of Nineveh, and both called Lila'stan by the Indian writers. The most eminent of them is seated on the Tigris, and now called Mousul. Both being built by the same person, and denominated from him, and the town on the Euphrates being distinguished, as Old Nineveh, it is pretty clearly ascertained, that the town on the Tigris was established, as a retreat from Nimrod's party at the time of the building of Babel, at the end of a century and a half from the flood.

Joktan, son of Eber, settled in the peninsula of Arabia, beginning at the Persian gulf and extending southerly to the Red Sea. Elam, the son of Shem, settled in Persia, which in the Old Testament is called by his name. Lud gave his name to the country of Lydia in Asia minor, and Aram was king of Syria. He died about three hundred years after the flood, and fifty years before his grandfather, Noah. He was killed with lightning.† This must suffice for the posterity of Shem.

Japhet, Noah's oldest son, had the country north of the snowy mountains assigned to him. This description naturally comprehends the greatest part of Asia minor; yet we find the Lydians, descended from Shem, settled in that peninsula, and the Medians, descended from a son of Japhet, on the south of the line of jurisdiction in upper Asia. Where the territories were so extensive, they seem not to have observed their bounds very accurately. As Madai planted Media,

* As. Res. iv. 391. Gen. ii. 11. † Ibid. iii. 154.

Meshech settled near the east end of the Black Sea, where we find the Moschi, and, when their colony enlarged, they spread to the north, and produced the nation of Muscovites. Magog gave his name to the northern half of that continent, comprehending Tartary, Russia, and the northern kingdoms of Europe. Ionia was so called from Javan; the south part of Europe, bounded by the Mediterranean, took its name from Kittim, a son of Javan. Elisha, brother of Kittim, settled near the Hellespont. His Asiatic residence was called Æolis, and on the coast of Europe he was called Hellas. From him principally the Greeks of Europe and Asia are derived. Tarshish, another son of Javan, took possession of the north shore of Africa, now called the states of Barbary.

Dodanim, set down among the sons of Javan, deserves some notice. The Greek translators of the bible, who made their translation of the pentateuch under Ptolemy Philadelphus about 280 years before Christ, read the word Rodamim, and applied it to the Rhodians, who were then at the height of their glory. But it does not appear, that they were known as a nation in the time of Moses, nor for some centuries afterward. Whoever will consider the near resemblance in shape of the Hebrew letters, corresponding to our D and R, will immediately acknowledge the mistake of those translators to be very natural. To me it appears probable, that, as their words are most commonly abbreviated by leaving out the alphabetic vowels and those letters, not absolutely necessary to distinguish a word and its grammatical construction, both letters, the D and R, belonged to the original word. Instead of Dodanim or Rodanim we should read Dardanim, or Dardanians. A tribe of this name was settled near the Tigris, and another on the shores of the Hellespont. The former was called by the Greeks Dardaneis, and the latter Dardanioi.* Their founder was called in India Dardanasa; and as the Hebrew form of the word is plural, we should read the singular Dardan. When we come to chronological arrangements, we shall consider who led a colony of this tribe to the west. In process of time another tribe of the same name appeared in the country north of Macedonia.

* As. Res. iii. 150 & 129.

REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

No. V.

JUVENAL.

"Quicquid agunt homines, votum, timor, ira, voluptas,
"Gaudia, discursus, nostri est farrago libelli."
Juv. Sat. i. 85.

HUMILITY was not a preeminent virtue in the poets and orators of Rome. It is probable that Juvenal had his share of vanity, and did not intend to undervalue the work of his own hands, when, after describing its contents, he figuratively concludes, *nostri est farrago libelli.* More than ordinary assurance and heroism were manifested in seizing that high ground of satire, which he took and occupied; and in combatting with such bravery the reigning vices of his age and country.* In his description of the excesses, prevalent in the weak and wicked reign of Domitian, he has kept nothing back. His reader would almost assert, that he had been a spectator, though a disgusted one, of the most disgraceful scenes at the games, and the stews, and the baths; that he had his spies and informers by night and by day, in every family and street, and in every place of licentious resort. Whether such freedom of description is calculated to drive wickedness from its secret holds, or to reform public lewdness and indecency, admits a question; but the personal indignation of the satirist commands our admiration.

Juvenal assumed the same province in morals, that Horace did in taste.† Horace seldom approached fashionable

* Juvenal as well, as Persius, is thought to have leaned to the severe doctrines of the Stoics. He quotes Zeno as the author of true philosophy, and contrasts the pure instructions of the Stoic with the enormities, which he describes;—*melius non Zenonis præcepta monent.*

† We have foreborne to draw any parallel between Juvenal and Horace as Satirists. The ground has been passed over by Dryden and Dusaulx, Rupert and Gifford. It is not singular to prefer Juvenal to Horace. Compare, says Scaliger, Juvenal's twelfth with Horace's first satire, and "sanè ille tibi Ju-

vices; if he did, he stepped lightly over them. But Juvenal approached them with firm step, and trampled them under foot. He was a censor always true to his post, and never did censor have more to correct.

There is a story, told by Suetonius,* which has both believers and skeptics, that Juvenal was banished by the Emperor into Egypt at the advanced age of eighty years. According to his account it was a sort of banishment in disguise; for he was sent in a military capacity, without any pretence of punishment for his indirect severity upon the sovereign and the nobles of Rome. Without taking a side in this question, we believe so much of the account is true, as asserts that he went into Egypt; with what design cannot well be ascertained. It is probable, that the fifteenth satire was the fruit of this visit; except which his satires seem to be chiefly local.

Commentators, close interpreters, translators, paraphrasts, imitators, and plagiarists have done much to render us familiar with Juvenal. He has been expounded in Latin and English; he has been metamorphosed into a kind of Anglo-Roman poet; he has been translated by some with tolerable success; and has been as often imitated and plundered, as any writer of antiquity.

Barten Holyday and Sir Robert Stapylton were the two earliest translators of Juvenal into English verse. Their works were published before the middle of the seventeenth century. Whether one was excited to the undertaking by discovering the design of the other, or whether both proceeded in the work unknown to each other is uncertain; but it happened, that their versions were published nearly at the same time. Stapylton's issued from the press first, but Holyday's is said to have been first finished.

We have not been able to procure a copy of Holyday's version. The following passage, selected from a number of quotations, which we have accidentally found, is probably a favorable specimen of his manner.†

" venalis poeta videbitur, hic Horatius, jejunæ cujusplam theseos tennis tentator." Scaliger carries the comparison still farther in praise of Juvenal.

* Suetonius. Juvenalis Vita, 4to.

† With respect to Holyday's merit as a translator, the writer gave his

Sat. X. l. &c.

" Omnibus in terris, quæ sunt a Gadibus usque
" Auroram et Gangem, pauci dignoscere possunt
" Vera bona, atque illis multùm diversa, remotâ
" Erroris nebulâ ; quid enim ratione timemus,
" Aut cupimus ? Quid tam dextro pede concipis, ut te
" Conatus non pœnitent, votique peracti ?
" Evertêre domos totas optantibus ipsis
" Dii faciles."

" In all the world, which between Cadiz lies
" And eastern Ganges, few there are so wise
" To know true good from feign'd, *without all mist*
" *Of error*. For by reason's rule what is't
" We fear or wish ? What is't we e'er begun
" *With foot so right*, but we disliked it done ?
" Whole houses *th' easie gods* have overthrown
" At their fond prayers, that did the houses own."

It would be unpardonable to waste time in criticising such versification, as this. But the reader will indulge us in a few remarks on the passage, which will evince the futility of an attempt to make a translation from a poet in a dead language at once literal, and pleasing, and intelligible.

" Without all mist of error" is an unfortunate translation of " remota erroris nebula," and its meaning, if it have any, is very indeterminate. The figure might be retained with propriety by a translator, who would allow himself proper compass of expression. The next figure, " quid *tam dextro pe-* " *de* concipis," rendered " what is't we e'er begun *with foot* " *so right*," is barbarous. To do or wish a thing *pede dextro* or *pede sinistro* is a common metonymy to express the prosperity of an action, or the happy accomplishment of a desire, and the contrary. As Mr. Holyday would persist in such school-boy translations, it is pity he had not written *with so right foot*. To finish the puerile strictness of this translation Holyday renders " *Dii faciles*"—*th' easie gods*. Such a translation in the odes of Anacreon would at once remind us of the jolly revels of the powers above. But meeting it in the grave satires of Juvenal it cannot but excite surprise.

opinion in the last number of his Remarks &c. Considering him merely as a poet, it cannot but excite a smile when he says ; " as for publishing poetry, " it needs no defence, there being, if my Lord Verulam's judgment shall be " admitted, a divine rapture in it !"

Stapylton has been acknowledged to have surpassed Holyday in the poetry of his version, and Holyday to have excelled Stapylton in judgment and accuracy, and critical acumen.* The vanity of Stapylton in estimating the value of his annotations, which are not above the capacity of the meanest bookmaker or compiler, is truly amusing. In his preface to the reader he says, "if (with Plato) you confess "Juvenal to be a philosopher, I hope I shall prevail with you "to allow him to be a little obscure, at least in terms of art; "yet indeed, if he be not clear even in the most difficultest "places, you shall blame yourself for not perusing my anno-"tations, to which you are directed."

If we deduct from Stapylton a sufficient, though sometimes a very unjustifiable fidelity to Juvenal, we leave little to commend. He has here and there a tolerable couplet,—and then he stumbles, and falls, and with difficulty recovers.

The following extract will exhibit his version much above its usual merit. It is a passage which immediately succeeds the description of a school, in which was taught the art of carving meat.

Nec frustum &c. *Sat. XI.* 142.

"To carve a goat, a capons wing to cut,
"My novice boy to school was never put;
"But always rudely bred, his carving work
"Was but to give his fellows bits of pork.
"Plebeian glasses for small prices sold
"Brings my rude boy, whose clothes defie the cold.
"On me no Phrygian youth, no Lycian waits,
"Bought of the *Mango* at excessive rates.
"All romans mine; when any thing you would,
"Pray call, but call for't as a Roman should."

For a passage rendered so nearly literal, this is as good as could be expected from Stapylton. But as a translation into a vernacular language should be accommodated to the mere reader of that language, it is certainly improper to retain a word of the original, which is not naturalized in the language of the translation. The only definition of the English word *mango* is a species of fruit after it is pickled; but in the above passage of Juvenal, it means a person, who sold slaves in the market, particularly of the description, which he men-

* Gifford's essay on the Roman satirists, p. 25.

tions. There are other exceptionable things in this passage, which we pass over.

The translation of Stapylton is not calculated to gain Juvenal any admirers; nor does it exhibit his true features.

We are told by Horace, that Alexander forbad by an edict that any painter should take his likeness except Apelles, or any statuary, except Lysippus. But if Juvenal had foreseen Stapylton's metamorphosis of his true person, he would have considered it a harmless kind of effigy, which could not disgrace him among connoisseurs, while it was scarcely ludicrous enough to please the mob.

Dryden was an artist of a higher rank, and readily complied with the wish of the London booksellers to deliver Juvenal from the frigid literality, the obsolete phraseology, and the lame versification of his former English translators. Dryden engaged in this work the most distinguished poets of his time; for, says Johnson, his "reputation was such, that no "man was unwilling to serve the muses under him." The "general character of this translation," he adds, "will be giv-"en, when it is said to preserve the wit but to want the dig-"nity of the original." It is certainly difficult to decide the general character of this work, for it is as various, as the number of translators.

The first, third, sixth, tenth, and sixteenth satires were translated by Mr. Dryden. They are stamped with the same peculiarities, which mark his translation of Persius. We are sometimes doubtful whether to be pleased with the genius of the man, or offended at the licentiousness of the translator. We are sometimes compelled to sneer, as critics, and to laugh, as goodhumored men.

The following are a few out of numerous examples of his freedom with Juvenal.

In describing Codrus' bed, which was to be sure somewhat *outré*, Juvenal says,

"Lectus erat Codro Procula minor,"

Codrus had a bed shorter than (his wife) Procula. But Dryden finding so good an opportunity for ridiculing poor Codrus, and his wife, and his bed, thus translates these five latin words;

" Codrus had but one bed, so short to boot,
" That his short wife's short legs hung dangling out."

Juvenal delivers the following aphorism ;

" Intolerabilius nihil est quam fœmina dives. *Sat. VI.* 459.

But Dryden, thinking that a wife at any rate was somewhat difficult to be tolerated, renders the line ;

" When poor she's scarce a tolerable evil,
" But rich and fine a wife's a very devil."

One example more we select from the tenth satire. Juvenal, after describing the ambition and the misfortunes of Xerxes, adds ;

" Has toties optata exegit gloria pœnas. *Sat. X.* 287.

The meaning of which is, *so often did the glory which he earnestly desired terminate in pain.* But Dryden renders it,

" For fame he prayed, but let the event declare,
" He had no mighty *penn'worth* of his prayer."

Thus prayer is the price of a favor, and if a petition is answered, and terminates unhappily, the bargain is a bad one.

We observe the same general defects in Dryden's Juvenal, which are noticed in his Persius. He is often diffuse, where Juvenal is compressed, and merry, when *he* is grave. False rhymes, and false measure occur in every page. But notwithstanding he is so often found tripping, and trifling with his author, we are compelled on comparing him with his associates in the same task to regret, that he had not performed the whole.

In his introduction to the sixth satire of Juvenal, Dryden apologizes for translating it. This apology is more, than we had a right to expect. He seems to have thought it a favorable opportunity to say some flattering things of the fair sex, and to exculpate himself from the charge of coinciding with Juvenal in his indiscriminate attack on the morals of the defenceless. But having overcome his *diffidence*, and begun the enterprise, he was harrassed by no fears and checked by no obstacles. He seldom suffered his author to outstrip him in the hideousness of his scenes, and sometimes pressed him to the utmost excess of indelicacy and sarcasm.

There are passages however in the translation of this satire, which indicate a wonderful talent. The following is an ex-

ample of sprightliness, together with a good transfusion of the sense.

"..... Illa tamen gravior" &c. *Sat. VI.* 433.
"But of all plagues, the greatest is untold,
"The booklearn'd wife in Greek and Latin bold;
"The critic dame who at her table sits,
"Homer and Virgil quotes, and weighs their wits,
"And pities Dido's agonizing fits.
"She has so far the ascendant of the board,
"The prating pedant puts not in one word.
"The man of law is nonplust in his suite,
"Nay, every other female tongue is mute.
"Hammers and beating anvils you would swear,
"And Vulcan with his whole militia there."

Dryden has not been remarkably fortunate in his version of the tenth, which he calls a "divine satire." He is sometimes found dozing;

"Verum opere in longo fas est obrepere somnum."

In the translation of the second satire, Mr. Tate does not refine on his author, but leaves the grosser parts of the poem in their full deformity. In the fifteenth, he is more polished, and has given an interest to what has sometimes been deemed one of the more dull parts of Juvenal.

The following lines bear a good degree of resemblance to Juvenal, in the description of the gods of Egypt.

"——————hic piscem fluminis" &c. *Sat. XV.* 7.
"Fish-gods you'l meet, with fins and scales o'ergrown,
"Diana's dogs ador'd in every town;
"Her dogs have temples, but the goddess none!
"'Tis mortal sin an onion to devour,
"Each clove of garlic is a sacred power!
"Religious nations sure, and blest abodes,
"Where every orchard is o'errun with gods!
"To kill is murder, sacrilege to eat
"A kid or lamb;—man's flesh is lawful meat!"

Duke, in his translation of the fourth satire, has manifested little of the spirit or the wit of Dryden.

The version of the fifth satire by Rev. William Bowles is distinguished by no peculiarity. It does not disgrace the work; but is very much wanting in the spice of satire.

The seventh, by Charles Dryden, is one of the best pieces in the work. It is sufficiently dissimilar in its manner to the productions of the father to prove it genuine. And, while it is not destitute of wit and vigor, it contains fewer liberties, and greater regard to the manner of Juvenal.

The following lines, which demand that the poet should be free from care and want, have considerable merit.

" . . . . . cupidus silvarum" &c. *Sat. VII.* 58.

" He must have groves, and lonely mountains chuse,
" And easie solitudes to bait his muse;
" Unvexed with thought of wants, which may betide,
" Or for tomorrow's dinner to provide.
" Horace ne'er wrote but with a rosy cheek,
" His belly pamper'd, and his sides were sleek.
" A wit should have no care, or this alone,
" To make his rising numbers justly run.
" Phœbus and Bacchus, those two jolly gods,
" Bear no starv'd poets to their bless'd abodes.
" 'Tis not for hungry wit, with want control'd,
" The face of Jove in council to behold."

The translator might have touched more delicately upon Horace; for, though " satur est, cum dicit Horatius, euhoë" implies that he was well fed, and joined in the exclamation of the disciples of Bacchus, the translation ought to have risen above vulgarity.

Stepney's version of the eighth satire retains little of the spirit or sentiment of Juvenal, and might be read without leaving much anxiety to know the author.

The ninth by Stephen Harvey is worthy a place among the translations of Dryden. It has much of his poetic fire; the version is less exceptionable, and the diction more polished.

The eleventh satire fell to Congreve. In his manner he is sprightly, and he wields with dexterity the weapon of satire. But he has manifested a carelessness throughout, and his rhymes are intolerable.

Of Mr. Power's *powerless* translation of the twelfth satire we have little to say. It is a rule, given by Roscommon and others, that there should be some kindred qualities between

an author and his translator. But Mr. Power gives no proof of his descent from Juvenal. If he sometimes rises a *little* above the low level of his verse, it is only to sink again ; *vergit ad imum.*

The thirteenth satire was translated by Mr. Creech. Johnson gives him the solitary praise of having imitated the grandeur of Juvenal. It must be allowed, that he has succeeded better in this attempt, than in any similar one. We are *happy* to allow it ; but it is a small return for the injury, he has done Theocritus, and Lucretius, and Horace.

It is with pleasure, that the name of Dryden is recognized, as the translator of the fourteenth satire. Expectation more than ordinary is associated with the name of Dryden ; and it is not in this instance disappointed. John Dryden jun. inherited no small portion of his father's poetic gifts ; and this production is witness, that, had he turned his attention to poetry, he would certainly have excelled.

It must be seen that this translation, thus consisting of patchwork, is far from conveying Juvenal fairly to the English reader. From the diversity of genius in the translators it fails in that uniformity, which is necessary to please. Many of the translations are careless, and probably hurried performances. They afford bad grammar, bad logic, and bad rhymes most abundantly. But, as criticism in these respects might render the examination too minute, it must be reserved for the more modern translators of Juvenal.

We are not prepared to make any remarks on Owen's translation of Juvenal in the present number, and therefore pass to a recent and popular translation by William Gifford esq. Our remarks on this work will be very limited. The readers of the Literary Miscellany have already been gratified with a very learned and critical review of this author.* The criticism, which it contains, where it is minute, is also just. The habitual defects of the translator are fairly exposed. It must be acknowledged, that Mr. Gifford's versification is often unharmonious ; that, like almost every other translator,

* See Lit. Misc. vol. ii. p. 171.

he resorts to " eking words" to complete his measure; and that his rhymes are frequently imperfect. We could also form a long catalogue of unauthorized exclamations, and of low and obsolete and farfetched terms. We could ask him why he puts in the mouth of Juvenal such phrases, as these; " O " passing strange," " tip the wink," " damning proofs," " come along," &c. or what induced him to adopt such words, as " nonce," " guerdon," " orts," " maw," " tut," " rife," " amort," &c.; some of which are grovelling, and others long since obsolete, and some have been for the most part undisturbed from the time of Shakespeare, or Ben Jonson. We should add too, as a defect (but it does not seem to offend the critics) the use of triplets. There is an aspect of poverty in seeing a third line begging a place already filled, as if it could not find a fellow. It is as awkward, as an irregularity in a procession, or inequality of numbers in the ranks of a battallion.

Whatever may be the defects in Mr. Gifford's translation, it will hardly be questioned whether he has excelled his predecessors in the same task. I believe Owen never has been thought to surpass him; and as for the motley mixture, the true *farrago libelli* of Dryden and his associates, though it may be read with pleasure, it is well known, that the authors were more anxious to be witty, than to be correct, and more solicitous for sprightliness, than for fidelity.

If Mr. Gifford needed an apology for his publication, he has made a satisfactory one. It is true, that in proposing to give the whole of Juvenal, he has fairly laid himself open to criticism. In ascertaining whether he has performed his promise, it is but just that we should suffer him to be the expositor of the text, in which he announces, that he is to give the whole of his author. In one place he does indeed assert his determination to render Juvenal entire, and reprobates any thing short of this. We have no great anxiety to make him altogether consistent with himself; and perhaps the attempt would be difficult. We are willing however to admit his own explanation.

"Shame and sorrow," says he, "on the head of him, "who presumes to transfer the grossness of Juvenal into the "vernacular tongue. Though I have given him entire, I "have endeavored to make him speak, as he would have spok-"en, had he lived among us."

"I have said above, that the whole of Juvenal is given; "this must be understood with a few restrictions. I have "sometimes taken the liberty to omit an exceptionable line, "These lacunæ do not in all amount to half a page."

After this explanation we are so far from blaming Mr. Gifford for obscuring some of the grosser images of Juvenal, that we should not pronounce him less faithful to his promise, if he had more frequently drawn the veil.

The liberal quotations from Mr. Gifford's translation, and the critical examination of the work in the review, to which we have adverted, is our apology for the slight notice, which is here taken of it.*

We close the present number with the following extract,

Juv. XIV. 303.

"Tantis parta malis, cura majore metuque
"Servantur. Misera est magni custodia censûs.
"Dispositis prædives hamis vigilare cohortem
"Servorum noctu Licinus jubet, attonitus pro
"Electro, signisque suis, Phrygiaque columna,
"Atque ebore, et lata testudine. Dolia nudi
"Non ardent Cynici. Si fregeris, altera fiet
"Cras domus; aut eadem plumbo commissa manebit."

Gifford Sat. XIV. 417.

"Wealth by such hardships earn'd requires more pain,
"More care to keep it, than at first to gain;
"Whate'er my miseries, make me not, kind fate,
"The sleepless Argus of a vast estate!
"The slaves of Licinus, a numerous band,
"Watch through the night, with buckets in their hand,
"While their rich master trembling lies afraid,

* See Lit. Misc. vol. ii. p. 171. We are far from justifying the severity of Mr. Gifford's notes, which the reviewer has amply censured. But this severity is not *always* misplaced. The notes are indeed multiplied beyond our wishes; but, if we are compelled sometimes to exclaim *difficiles nugæ!* we are often constrained to express gratitude for criticisms, which the scholar, less intimate with Juvenal than the reviewer, has reason to value.

" Lest fire his ivory, amber, gold invade.
" The naked Cynic mocks such anxious cares,
" His earthen tub no conflagration fears;
" If crack'd, or broke, he soon procures a new,
" Or closely soldering makes the old one do."

This on the whole is a happy translation. Yet "*misera* "*est magni custodia census*" is unreasonably dilated. Besides it expresses no such petition, as "make me not, kind fate," &c.; nor any allusion to "the sleepless Argus." There is a fault directly contrary to this in describing the effects of Licinus, for which the apprehensions of the owner were so strongly alive. *Signisque suis, Phrygiaque columna, et lata testudine* are scarcely noticed in the translation. But for this omission Mr. Gifford makes ample amends in the next couplet, which is wholly, and very well occupied in rendering *dolia nudi non ardent Cynici*;

" The naked Cynic mocks such anxious cares,
" His earthen tub no conflagration fears."

Having extended this number beyond our intentions, we reserve some farther remarks on the translations of Juvenal for our next.

LITERARY DISSERTATIONS.

No. VII.

ON THE SYRIAC LANGUAGE.

THE SYRIAC is one of those languages, commonly called the *Oriental Tongues*, and is by many writers asserted to be "the most ancient of them all;" at least that dialect of it, which was spoken in Mesopotamia, Chaldea, and Assyria, in which countries mankind made their first settlement after the flood. Its antiquity is however as undetermined, as the boundaries of the region, where it was used, which have never been accurately ascertained. And, as that region has been divided

into different provinces, so has the language into different dialects. Of these the following have been particularly distinguished.

1. The *ANTIOCHANEAN*, which was spoken by the inhabitants of Damascus, Mount Libanus, and Cœlo-Syria. This is the most ancient of all, and in it are the sacred writings of the Syrians composed, and the works of their learned men.

2. The *ARAMEAN*, from Aram, the son of Shem. It was used in Mesopotamia, by the inhabitants of Roha, or Edessa, and Harran, and outer Syria. This was brought to considerable perfection at Babylon. In this Daniel and Ezra wrote. After the destruction of Babylon it was corrupted; and in this state is distinguished by the name CHALDAIC. This was the dialect, used by Onkelos and Jonathan, and probably that, which was spoken by Christ and the apostles. After the destruction of Jerusalem fresh impurities were added, and another dialect gradually arose, called the *Jerusalem*. In this were written the Mishna and Talmud. From the emigration of some of the school of Tiberias to Babylon the Aramean underwent another change, and hence arose the *Babylonian* dialect.*

3. The *NABATHEAN* dialect was spoken by the people of Nabathea, of the mountainous parts of Assyria, and the villages of Irak. This is the least polished and pure of the three.

The Alphabetic character is singular, and very ancient. It consists of seventeen single letters and five double ones.†

There are many Syriac books, with which the learned are well acquainted;‡ but this language is mostly valued for the excellent translations in it of the Old and New Testament.

* RIDLEY dissert. de Syr. Novi Fœderis versionem indole atque usu. Oxon. 1762. MULLER de Syriacis lib. sacr. versionibus. Berol. 1673, AIKIN annual review vol. ii. p. 96.

† FRY Pantographia p, 279, 8vo. Lond. 1799. POSTELL ling. xii. charact. dif. Alph. 4to. Paris 1538.

‡ Particularly the works of EPHRÆM of Edessa, which have all been translated. The best edition is that of Oxford 1708, fol.

The most ancient version of the Pentateuch, and some other Jewish scriptures, in the Aramean dialect, and called Peshito, or "the literal," or rather, as Mr. Marsh has observed, "the "faithful or correct version," is asserted by many of the orientals to have been made in the times of Solomon. The other parts of the Old Testament, and the writings of the New are supposed to have been the work of Thaddæus, one of the apostles This, according to Asseman,* has a subscription, explicitly declaring, that it was finished A. D. 78.

There is some reason to doubt this high antiquity; yet respectable arguments can be produced to show, that the Peshito may claim as early a date, as the middle of the second century of the christian æra.† However it is justly considered as very faithful and accurate ;‡ and, excepting the Septuagint and the Chaldee paraphrases of Onkelos on the law, and Jonathan on the prophets, is the most ancient translation of the Jewish scriptures.

This version was not known in Europe till the sixteenth century, when Moses de Mardin was sent by Ignatius, Patriarch of the Maronite christians, to acknowledge the supremacy of the Roman pontiff. He was also charged with the commission of getting the Syriac version printed; and for this purpose he brought with him manuscripts, not duplicates, but, as Mr. Marsh supposes, one containing the gospel, the other the acts and the epistles. The former of these is still preserved in the imperial library at Vienna. Jean Alberti, better known by the name of Widmanstadt, the most accom-

* Biblioth. Orientale tom. ii. p. 279. Abulpharagius hist. dynast. p. 100.

† The writer is not ignorant, that Fuller, Grotius, and Vossius maintained, that it was not made till the sixth or seventh century. While Renaudot and Le Long supposed it no other, than a corrected copy of the version of Philoxenus, which will be noticed above. Even Westein maintained this suggestion in the Prolegomena to his first edition of the N. T. and, though convinced of his error by Dr. Kippax, he retracted the opinion; yet in the next edition he very unaccountably retained an argument against the antiquity of the Peshito, which, if sound, would bring down its origin to the eighth century.

‡ "Obsummam antiquitatem et autoritatem publicam, maximè laudata." Glassii, philol. sacr. tom. ii. p. 308. ed. 1795.

plished orientalist in Europe, prevailed, not without difficulty, on the Emperor, Ferdinand I, to be at the expense of the impression; and by the joint care of Moses, Widmanstadt, and Postell, the Syriac version was handsomely printed at Vienna, A. D. 1555 in 4to, and so, as to be a perfect pattern of the Peshito. A thousand copies were struck off, five hundred of which the Emperor took for himself, three hundred were sent into the East, and two hundred with twenty dollars were presented to Moses. This copy is the basis of most of the succeeding copies, that have been published. Some unjustifiable liberties have indeed been taken by different editors, and several additions made to the genuine Peshito. Tremellius, who published his valuable edition in 1569, not finding in the Vienna edition the seventh verse of 1 John V, translated it; whence it has been taken by some subsequent editors, and inserted into the text.* He also, on the authority of a manuscript from the Heidelberg library, altered in many places the text of Widmanstadt. In the edition, published in the fifth volume of the Antwerp Polyglott, several passages were altered from a manuscript, brought by Postell from the East, and now preserved in the Leyden library. In the year 1627 Ludovicus de Dieu published the Apocalypse from a manuscript, formerly belonging to Scaliger, and now in the library of the University at Leyden. In 1630 Pocoke published at Leyden the four epistles, not found in the old Syriac, from a manuscrip, which he obtained from the Bodleian library.†

In the Paris Polyglott by de Jay, published between the years 1628 and 1645, all these parts were added to the text of the Vienna edition. Gabriel Sionita, a Maronite, was employed to make the revision, and he added the vowel points, and supplied the "lacunæ." It may well be supposed, that such emendations and alterations with no better au-

* This verse is also wanting in the manuscript, published by Ridley; and he contents himself with saying "abesse potius quam deesse censeo."

† Some of the above observations the writer of this article has extracted from Aikin's review of White's edition of the Philoxenian MS. 1805.

thority than conjecture, would be considered, as impairing the authority of the original. Accordingly Walton in the London Polyglott wisely rejected them, and aimed to publish the simple Syriac according to the most ancient copies, he could procure. He was furnished with a valuable and most accurate manuscript version of the Pentateuch from the collection of Archbishop Usher; he procured, at great expense, a transcript of the whole Old Testament, the Psalms excepted, from the Patriarch of Alexandria; and he consulted an old though defective manuscript in the library at Cambridge. These, compared with the Vienna edition, enabled him to give a very correct copy.

In the year 508 a new translation of the Greek Testament into the Syriac was undertaken at the suggestion of Philoxenus, or, as he was also called, Xenayas, bishop of Hierapolis, or Maberg, by Polycarp. This version Thomas de Haskel undertook to revise and correct. For this purpose he went and resided in Alexandria, where the best copies of the Greek Testament were to be found; and there, "cum dilis" gentia multa, molestia, et solicitudine," he collated it with two Greek copies of acknowledged accuracy.*

In the twelfth century Dionysius Barsalibæus, bishop of Amida, revised the four gospels of the Philoxenian version, and took the liberty of making some additions.

In 1729 Mr. Samuel Palmer, being at Amida, Diarbekr, in Mesopotamia, purchased at a considerable expense four Syriac manuscripts,† two of which proved to be copies of the Syriac New Testament; one the version of Barsalibæus in the twelfth century; and the other, the most important, the Philoxenian version by Thomas de Haskel. These he sent to his friend, the Rev. Glocester Ridley, minister of Poplar. This worthy clergyman, though then advanced in years, and unacquainted with the Syriac, immediately applied to learning

* "Valde probatis et accuratis." See farther, Michaelis' Introd. and Marsh's Notes vol. ii. p. 329—336, and part 2d of vol. ii. p. 790—797.

† One of the Syriac manuscripts was a tract on "the one nature of Jesus Christ," written by James in the reign of Constantine; probably the famous Syrian of that name.

that language, and, after being unsuccessful in his application to Michaelis to come over to England and undertake the printing, engaged himself to transcribe the copy, and published the four gospels in a quarto volume with a learned dissertation prefixed in 1762. His age and infirmities prevented his doing more; and he deposited the manuscripts in the archives of the University at Oxford. When that learned body resolved on completing the publication, the celebrated Bishop Lowthe recommended Dr. White, the Arabic professor, as a proper person to undertake the arduous office of conducting it through the press. Happily for the cause of sacred learning he did not decline the honorable labor, to which he was invited. The first volume appeared in 1778; the second in 1799; and the third and fourth in 1805.*

The indispensable necessity of a correct knowledge of the Sacred Scriptures, on which alone the rational Christian must build his faith and regulate his conduct, is too obvious to stand in need of any comment. But that these divine registers have been deteriorated by the ignorance and negligence of early transcribers is in innumerable instances discovered by those, who take any pains to examine. And, though the various false readings, which occur in different copies, may not invalidate their authority, yet they cannot fail of perplexing the candid inquirer, who has inclination and capacity to judge for himself in those matters, which most essentially concern his present and future happiness. To remedy these difficulties therefore, and to attain a clear and certain knowledge of the *original* communication, it is requisite to have recourse to the most ancient manuscripts and the earliest versions. In the latter particularly, as the learned Michaelis justly observes,† "we find the verbal and literal interpretation of persons, who were better acquainted with the language of the "New Testament, and the customs sometimes alluded to, "than we are; and they are preferable to the Fathers in "this, that they give us the bare, literal sense, whereas the "Fathers subjoin various remarks and mystical interpretations."

* Aikin's Annual Review, vol. iii. p. 99. † Introd. Lect. to the N. T.

REMARKS ON THE LIFE AND CHARACTER OF THE LATE SIMEON HOWARD D. D. PASTOR OF THE WEST CHURCH IN BOSTON.

THE following character of Dr. Howard is selected from a sermon, delivered at his funeral by the late Dr. WILLARD, President of Harvard University. He was solicited to publish the discourse; and, had his life been spared, he would probably have complied with the request. We have omitted the form of address, originally adapted to a public audience, in order to accommodate it to the manner of an essay.

SIMEON HOWARD was born at Bridgwater, Massachusetts, 29 April 1733 O. S. His early education was probably distinguished by no peculiar advantages. After the preparatory studies he was admitted into Harvard College in the year 1754. Heaven had endowed him with a good understanding and inquisitive mind, and he had formed industrious and methodical habits. With such talents and such habits he could not fail to make solid and valuable acquisitions in literature and science. I find by authentic documents that he was a respondent at the commencement, when he received the degree of Master of Arts; and, it is probable, that he had the same appointment, when he commenced Bachelor of Arts. At that period this was an honorable appointment, and conferred by the governors of the college on those only, who were distinguished for scholarship.

After leaving college he was an instructor of youth for several years, during which time he made divinity his study, and prepared himself for the ministry. After officiating in several vacant parishes in the state of Massachusetts, he had an invitation to preach in the province of Nova Scotia. Having accepted the invitation, and remained in the province about a year, he was invited to settle with the people, among whom he officiated in the work of the ministry; but after

mature consideration he thought it proper to decline the offer.

After returning to his native state in the summer of the year 1765, he took a chamber at college, and became a resident graduate at the time, when I received my first degree. As I continued at the college, I soon had the happiness of becoming acquainted with Mr. Howard, and of forming those habits of intimacy, which continued without interruption to the day of his death. At the period, I have mentioned, the resident graduates were numerous, and our intercourse with each other frequent; and I recollect with pleasure, that in our social meetings the company of Mr. Howard always gave us the sincerest pleasure. There are those, whose abilities, acquirements, and real worth, attract our esteem and respect, to whom we cannot feel an affectionate attachment. But it was not so with regard to Howard. While we respected and esteemed his talents, there was something in him so amiable, benevolent, and kind, that it was impossible to be acquainted with him and not to love him.

About a year after Mr. Howard became a resident graduate, he and the writer were elected into the office of Tutor. This event gave me a new opportunity of appreciating his worth. The duties of this office he discharged with great fidelity and acceptance during a period of nine months.

West Boston church and society being deprived of their pastor by the death of the learned, distinguished, and excellent Dr. Mayhew, Mr. Howard, while a tutor, was invited to preach to them. They soon discovered his talents and worth. Not trained up to be captivated with mere sound and tinsel ornament, but to regard solid sense, and discourses abounding with sentiments useful and edifying, they judged him worthy to succeed their deceased pastor; and by their invitation he took the oversight of the flock in May 1767. Of this choice they at no time had reason to repent, for he never deceived their expectations. While they loved him, as a man and a friend, they highly esteemed and valued him, as a wise, judicious, and faithful minister. He did not under-

take the office with a superficial knowledge of divinity, and his discourses clearly evinced his valuable theological acquirements. His conscientious regard to duty, and his habits of industry would not suffer him to bring to his people crude essays, which cost him nothing. His sermons were always methodical, clear, full of good matter, calculated to inform the understanding, and better the heart. None could hear his discourses without being edified, except those, who preferred *doubtful disputations and strife about words* to wholesome doctrines easily understood, and to those precepts of christianity, which inculcate a good life, and cannot be misconstrued. While he preached repentance toward God, and faith in our Lord Jesus Christ, he inculcated holiness of heart and life, and exhorted all, who believed in God, to maintain good works and practical godliness.

Candor and charity were conspicuous traits in the character of Dr. Howard. While he was firm in the belief of that system, which, after daly searching the scriptures, he thought they contained, he was far from condemning those, who could not in all points agree with him. He embraced in his affection all good men. Though he did not admit, that all religious opinions are equally favorable to christianity, yet he was fully persuaded, that unity of sentiment was not necessary to friendship and brotherly love; for, were it necessary, the best men in this state of imperfection would often be alienated from each other.

In the discharge of parochial duties out of the desk Dr. Howard was conscientious and faithful. To this his people can witness; for he was ready at all times to serve them to the utmost of his power. With the sick, the sorrowful, the afflicted, and distressed he heartily sympathized, and was to all such a son of consolation.

He was an example to his flock in righteousness, godliness, faith, love, patience, and meekness. In all his conduct and conversation he was *an Israelite indeed, in whom there was no guile.* We have reason to think that those virtues, which he exhibited, were the fruits of a heart, right with God, and sanctified by the influence of the Holy Spirit.

If we view the conduct of Dr. Howard in his relative duties, how faithful and kind will he appear, whether in the connexion of a husband, a father, a brother, or master. He walked before those of his house in a wise and perfect way. He set them an example of every thing amiable and good, and attended to their concerns with peculiar tenderness. We cannot wonder that their hearts are overwhelmed with sorrow in parting with such a relative and friend. But under similar trials he was a pattern of resignation to the divine will. Though he felt as a man endued with the tenderest affections, yet he exhibited the firmness of a christian, and was ready to say, with his lips and by his conduct, *the will of the Lord be done.*

Dr. Howard was for many years one of the governors of the University, both as an Overseer and Fellow of the Corporation. He attended with great fidelity to its interests, which were always near his heart. For almost twenty three years I was witness to his important services in both boards, and always found him ready to devote his time and labors to promote the interest of the University. Though the meetings of the corporation were frequent, he was rarely absent, and his judgment was highly regarded.

It will not be improper to make a few remarks on the political character of Dr. Howard. He was a true patriot. He was an early asserter of the liberties of his country; and, when our rights were invaded, was strenuously opposed to yielding them. He heartily engaged in promoting the American revolution, and rejoiced at the emancipation of the United States, and the acknowledgement of their independence. He was a firm supporter of true liberty, and of consequence was warmly opposed to that false liberty, which directly tends to licentiousness, and which sooner or later terminates in despotism.

Dr. Howard was faithful to every trust whether of a private or public nature. He was treasurer of several societies. He was true to the interests of those societies, and conducted to the entire satisfaction of the members.

Of the association of ministers, to which Dr. Howard belonged, he was for several years preceding his death the senior. Its members had a very affectionate regard for him while living, and still cherish the remembrance of him in their bosoms.

I shall be indulged a few words to express my personal grief in the removal of Dr. Howard. Connected with him by intimate friendship for many years, I now find one strong cord broken, which has bound me to earth.* Faithful was his friendship to me under all circumstances; and I am persuaded, that all, who have been favored with it, can say the same; for unsteadiness and caprice formed no part of his character. In him I could safely confide at all times. To him I could unbosom myself with freedom; for he was sincere and could never deceive.

In exhibiting the character of this good man, it has by no means been my intention to offer the incense of fulsom adulation to his memory. They, who intimately knew him, will not charge me with attributing to him valuable qualities, which he did not possess, nor with exaggerating his virtues. Respecting his failings indeed I have said nothing; but failings he doubtless had, for they are the lot of humanity. Whatever his failings were, they were so few, as to be concealed by that assemblage of virtues, which he possessed, and manifested in his life.

Doctor Howard was confined but a few days with the disorder, which terminated his life; and had but a short warning of his dissolution. But we trust, that he lived in habitual preparation for the event; that his soul, when it left the body, ascended to his Lord, and was received to the reward of the faithful.

* Dr. Howard died on the 13 Aug. 1804. and Dr. Willard 25 September following.

ADVICE TO A STUDENT OF HARVARD UNIVERSITY IN A SERIES OF LETTERS.

LETTER VII.

AS a good style is considered an object of very great importance at the University, you may think it singular, my dear friend, that I have not more particularly recommended it.

This indeed deserves its share of attention. So much depends on perspicuity of language, on the proper choice of words, on their right position, on the adaptation of sentiments to the subject, and of expressions to the sentiments, that were you to neglect your style of writing, you might express yourself in an unintelligible, or, at least, in a disgusting manner.

But I must confess to you my opinion, that style, in itself considered, is at College made an object of too great importance. You may observe, that the scholarship of those, who have the reputation of writing well, is generally overrated. By long exercise a student may acquire the habit of expressing his sentiments in a more pleasing style, than another, who far excels him in general science. Now, to assign to the former greater literary merit than to the latter, would be to form an unjust estimate of talents.

Yet so fashionable is it to strive after a popular style, that I have known students spend an undue proportion of time in preparing their themes, and in thus seeking distinction from the English professor.

It cannot be denied, that it is far more important to attend to the acquisition of science, than to the mode of communicating our thoughts.

Besides, no style is equally adapted to all subjects. One kind of style is fitted for didactic; another, for descriptive writings. One is more suitable for the pulpit; another for the bar. In fine, this is expected in a set oration; that is indispensable to the freedom of epistolary correspondence.

Whenever style is misapplied, it instantly excites ridicule.

Who, for example, can avoid laughing at an expression in the journal of Gibbon, when, instead of simply telling us, that he was confined such a day with the gout, he gravely informs us, "This day - - - - - I could move only with the laborious majesty of crutches?"

This fault is common to most extravagant admirers of an artificial style. They are never willing, that you should walk at your ease; but are always for mounting you on stilts. If by letter you advise a young friend what conduct to observe, and what studies to pursue, you must carefully avoid every direction, which is not expressed in a measured style. If you would recommend to him any particular author, it would be trite and harsh to say, I advise you to read such a book. If a warm advocate for an artificial style, he would turn from your advice with disgust. Would you expect a favorable reception, you must clothe your recommendation in some such language, as the following. Such a book should be sought with earnestness and read with avidity by him, who would attain the best sentiments on the subject, and by him, who would aspire after literary fame. If in any such way you can prepossess him in favor of your style, you may be secure of his attention to your advice.

It is moreover absurd to aim at that uniformity of style, which some appear to require, as every one, who is not a servile imitator of others, necessarily has something peculiar to himself in his turn of thinking, speaking, and writing.

It is common, at the present day, to try every composition, whatever be the subject, occasion, or object, by the standard of Johnson. If you are writing a familiar letter, it is at once condemned, if not conformable to the model of his didactic writings.

Every one, who has a true relish for literary excellence, cannot but admire the clear discernment, the masculine thoughts, the polished diction, and the profoundly critical powers of this wonderful man.

But who can refrain from laughter at observing the multitude of hypercritics, his works have occasioned? Who is

not diverted, that rash and inexperienced youth should so often and so peremptorily estimate every production by the balanced sentences, of which it is composed, or by the measured couplets and triplets, it contains? How many have plumed themselves on their critical powers, and have excited the attention of others, because with some degree of success they have imitated the dictatorial authority, the decisive tone, and keen satire of their master?

Nothing is easier, as nothing is more common, than to criticise the works of others. For who cannot find fault? Nor is any thing read with greater avidity, than severe criticism. For it gratifies that propensity to slander so common to man. But the observation ought always to be borne in mind, that "a person may demolish a palace, who cannot "build a shed."

Imagine not then, that your style is perfect, because you can find imperfections in others, or because you can amuse by your satire. Beyond your immediate connexions the literary world will pay little attention to your dogmas, till you have established the reputation of a good writer.

But expect not this happy attainment by servilely copying any model, however excellent it may be, or however successful your attempts. "Nature in russet is more agreeable, "than affectation in embroidery." Better is it to appear in a garb plain, simple, and unadorned, yet your own, than to captivate by the gaudy plumes of a Burke, than to astonish in the massy armor of a Johnson.

Yours, PHILOS.

ORIGINAL MEMOIRS OF BENJAMIN, COUNT OF RUMFORD;

With some account of his writings, philosophical improvements, &c.

[Concluded from page 281.]

THE next great work, in which Rumford engaged, was the "Royal Institution of Great Britain,"* under the immediate patronage of the king; and, if the success of the institution has satisfied the sanguine expectations of its founder, and the liberal and extensive views, which animat-

* The idea of this institution was first suggested by the "Conservatoire des arts et métiers," and the National Institute of France; but neither the royal institution nor any other merely scientific society in Europe can ever be considered the rival of the latter. Considering that the members of the old French academy constitute the first class only in the National Institute, and the number of learned and scientific men, who compose that body, and the philosophical enthusiasm, which animated them, while Napoleon was leading his warlike troops through his own and the German empire, that society makes some improvement in the intellectual, for the ravages of war, committed in the physical world.

The following committees for specific scientific investigation and improvement, chosen at a meeting of the managers of the Royal institution in March 1800, show it to be the legitimate offspring of Rumford's genius.

1. A committee for the experimental and scientific investigation of the various processes, used in MAKING BREAD, and of the means, that can be employ- for improving them.

2. A committee for the experimental investigation and improvement of the art of preparing cheap and nutritious SOUPS for feeding the poor.

3. A committee for the improvement of COTTAGES and of COTTAGE FIRE-PLACES.

4. A committee for improving the construction of STOVES for warming dwelling houses.

5. A committee for improving the KITCHEN FIRE PLACES and KITCHEN UTENSILS in private families.

6. A committee for improving the most useful articles of HOUSEHOLD FURNITURE.

7. A committee for ascertaining by experiment the effect of the various processes of cookery on the FOOD OF CATTLE.

8. A committee for improving the KITCHEN FIREPLACES and kitchen

ed those, who sketched the grand design, have been pursued in filling up the piece, it is one of the most laudable and useful establishments, of which Europe can boast.

Its object is more directly to connect the labors of mechanics with the scientific investigations of philosophers; to call in the assistance of mental to the aid of physical employments; and, by combining study with practice, to increase the comforts of mankind, by only teaching them how easily they are obtained.

The king's charter was granted in 1800 to several of his loving subjects, for the purpose of forming a "public institu-"tion for diffusing the knowledge and facilitating the gene-"ral introduction of useful mechanical inventions and im-"provements; and for teaching by courses of philosophical

utensils, USED ON SHIPBOARD; and for improving the apparatus and process used for procuring fresh water by distillation at sea.

9. A committee for improving the construction of LIME KILNS.

10. A committee for ascertaining by experiment the effects produced by mixing clay and other substances, in various proportions, with coal dust and cinders, in forming FIRE BALLS and COMBUSTIBLE CAKES to be used, as fuel.

11. A committee for improving the composition of mortar and cements.

12. A committee for determining by experiment the best method, that can be adopted in this climate, for building cottages and farm houses with *pisé*, or with different kinds of earth, rammed together in the manner, practised in some foreign countries.

13. A committee of MECHANICS for the improvement of useful machines of all descriptions.

14. A committee for improving the various processes, that are necessary in PROCURING IRON FROM ITS ORE, and in the working and refining of iron and steel.

As every thing, which can aid the general utility of this institution, has been scrupulously regarded, the following advertisement ought to excite a blush at Oxford and Cambridge, or any other society established for the diffusion of science and useful improvement. "Any inferior officer, attendant, or servant, "employed in the house of the institution, who shall at any time, or on any "pretext whatever, receive any *present* from a proprietor, or subscriber, or "from any stranger, or other person, who shall visit or frequent the house, or "be employed in it, or for it, shall for such offence be forthwith discharged, "and rendered incapable of being employed in the service of the institution. "And the managers will cause this regulation to stand, as a clause in the print-"ed instructions, which they give to all such persons, whom they shall em-"ploy, as inferior officers and attendants in the house of the institution."

"lectures and experiments the application of science to the "common purposes of life." To carry this scheme into effect, thirty thousand pounds were very soon raised by subscription, and the support of the work depended on annual and life subscribers, among the former of whom are numbered above an hundred ladies.

We shall pass over the charter ordinances and bye laws of the "Royal institution of Great Britain." If they are not cumbrous, they are uninteresting.

The house, prepared for the depository of the apparatus, the receptacle of all models and machines, and the lecture room, is situated in Albemarle street, London. Here the proprietors have purchased real estate to a considerable amount. In one room may be found all the journals and publications of the learned and scientific societies throughout the world, where any person, agreeably to the bye laws, may read and speculate at his leisure. In others is found all the requisite philosophical apparatus, which can be used in such an institution. The court yard is appropriated to fitting up many machines and instruments of their full size, that their operation and usefulness may be demonstrated by actual use. To this establishment all mechanics and artisans are invited, and all the information, they can request, is freely given them, without reluctance or expense.

The royal institution has already received many valuable collections of ingenious workmanship. The public lectures have been highly approved. Count Rumford gave the greatest part of his philosophical and chemical apparatus, the last of which was very extensive, to aid the establishment. He has supplied it with complete specimens of all his inventions and improvements, which he has recommended in his essays, and which have been fairly tried by his own experience. His improvements in the utensils of cooking and kitchen apparatus are here displayed in the most public and satisfactory manner.

Count Rumford in a letter, written about the time the house was opened, and the public lectures commenced in March

1800, thus speaks of the institution. "The number of our "subscribers now amounts to nine hundred and thirty eight; "among which two hundred and sixty five, who have paid "fifty guineas each. Our prospectus, charter, and ordinan- "ces, bye laws and regulations are now printing. The first "number of our journals was printed a few days ago. By "these publications the nature of our institution may be "learnt, and its tendency distinctly perceived. The plan of "the institution has met with general approbation in every "part of Europe. If it should not be copied in America, I "shall be greatly and sorely disappointed."

His tenth essay, which occupies almost the whole of the third volume, contains an account of all his improvements and schemes, relative to the art of cookery. To throw out of use the whole laboratory of a kitchen, and completely to change the utensils and the mode of cooking, must require much time, and not a little altercation with cooks. But Rumford never recommends any plan for general use, until he has given it a fair and thorough trial under every circumstance. Fortunately for him, and for humanity, he found men of wealth, influence, and inclination, to aid him in his laborious, useful, and expensive experiment.

The most perfect kitchen, he has ever constructed, is in the house of Baron Lerchenfeld at Munich; and, although the intended alterations alarmed the cook, who thought no improvement could be made in his department, as is generally the case with such kind of people, he has found the advantage of the new culinary system, and it has given him complete satisfaction. This kitchen is particularly described in this essay, and several plans are given, which furnish information for constructing, or using it.

Although he has made many and important improvements in the kitchen apparatus, and, by their simplicity and obvious utility, rendered the acquisition of cooking utensils and consequently the blessings of the culinary art within the reach of many poor and wretched cottagers, the process of cooking by his experiments possesses advantages superior to that, used in

the ordinary way. The reasoning and experiments, which are made to throw new light on this important art, and which has never yet been sufficiently investigated, are very curious, and are worthy the attention of every member of society.

The eleventh essay contains merely supplementary observations on chimney fireplaces, intended to explain the reasons of the inefficacy of the alterations of smoking chimneys according to the rules and directions, given in the fourth essay. But carelesness in the construction of chimneys on his principles, and not the defect of those principles, has been almost the universal cause why the Rumford fireplaces ever smoke.

The few pages, contained in the twelfth essay on the salubrity of warm rooms, consist of observations, which are the result of experiments, and his own practice and habits.*

Having, by his intense application to public business in Bavaria, brought upon him a great degree of debility and ill health several years before, he was advised by his physician in the summer of 1800, after the establishment of the royal institution, to try the waters of Harrowgate in Yorkshire. While he resided here for two months, he had a fair oppor-

* It has been a vulgar opinion, that warm rooms are pernicious to health, and that the surest mean of preserving it is as far, as possible, to accommodate ourselves to an uniform temperature. On reflexion this opinion will vanish, and, instead of warm rooms being considered injurious, rooms impartially warmed will be found the cause of catarrhs and colds. The inhabitants of the northern countries live in two atmospheres so different, while half their days are spent in the great but uniform heat of their close cottages and chaumiéres, and the other half in the open regions of frost, that changing from one to the other, they would experience all the evils, which are commonly attributed to this change. These people however never suffer from this cause. The philosophy of living comfortably in this respect consists in keeping the body uniformly affected by the atmosphere, which immediately surrounds us rather, than fixing the degree of temperature at any particular point, or changing the atmosphere. If every part of the body is equally impressed, and no one part suffers an affection of warm air, while another is influenced by cold blasts or currents, our health is in little or no danger. Hence, our attention should be directed to making the warmth of rooms uniform, and prevent the intrusion of cold and imperceptible currents of external air, which clandestinely attack our health and constitution.

tunity of experiencing the effects of warm bathing. The thirteenth essay contains his reflexions and experiments on this subject.

To his ingenious observations relative to warm bathing he gives some general directions how baths should be constructed. In addition to the influence, which this operation has on the constitution, which has restored him to better health, than he had enjoyed for seven or eight years, he recommends it, as an object of harmless and useful luxury. To increase the pleasure of using warm baths he recommends the burning of sweet scented woods and aromatic gums and resins in the bathing rooms in small chaffing dishes, by which the air will be perfumed with the most pleasant aromatic odours. After noticing the use, which nations of different climates make of warm bathing, he observes, "Those, who are disposed to "smile at this display of eastern luxury, would do well to "reflect on the sums, they expend on what *they* consider as "luxuries; and then compare the real and *harmless* enjoy-"ments, derived from them, with the rational and innocent "pleasures, here recommended. I would ask them, if a "statesman, or a soldier, going from the refreshing enjoy-"ment of a bath, such as I have described, to the senate, or "to the field, would in their opinion be less likely to do his "duty, than a person, whose head is filled, and whose fac-"ulties are deranged by the fumes of wine.

"*Effeminacy* is no doubt very despicable, especially in a "person, who aspires to the character and virtues of a man; "but I see no cause for calling any thing *effeminate*, which "has no tendency to diminish either the strength of the body, "the dignity of the sentiment, or the energy of the mind. "I see no good reason for considering those grateful, aro-"matic perfumes, which in all ages have been held in such "high estimation, as a less elegant or less rational luxury, "than smoking tobacco, or stuffing the nose with snuff."

The fourteenth essay exhibits additional remarks relating to the management of fire in closed fireplaces. This is of essential service to brewers, distillers, and other arti-

sans, whose business requires a great consumption of fuel, and a continued application of heat. It contains a few curious experiments concerning the daily use of culinary processes, and shows in a striking manner how much a little philosophical knowledge of the operation of fire will contribute to domestic enjoyments.

The expansive power of steam, which places within the control of man the greatest force, the laws of nature have ever permitted him to direct, has long been well known. But to employ it, as a conveyor of heat, by which many mechanical arts have been greatly improved, and the comforts of mankind multiplied, was first taught by Rumford. The idea, that water can actually be made to boil violently in a wooden cistern, removed to a great distance from any fire, will surprise many; but the surprise will be increased, when many hogsheads of cold water in a few minutes are made to boil by only admitting steam through a small tube from a boiler, containing only a few gallons. Those, who are inclined to gratify their curiosity by perusing a few pages on this subject, will turn to his fifteenth essay, which closes the third volume. It furnishes the most useful information on affairs of this kind, that any book of whatever size can possibly afford.

Besides the regular publication of his essays, Rumford has furnished the Royal Society, of which he is vice president, with many valuable papers, particularly one on the expansive force of fired gun powder. This paper is found among the transactions of the society, and promises great usefulness to the military art.

As his object in all his occupations is to be useful, his publications are intended to improve the most ordinary affairs relative to human life, and those circumstances, which immediately concern domestic comfort and economy. He has made many important discoveries, and in his philosophical reasoning and deductions has guarded against the dissemination of errors. His essays furnish several instances of his candor, as a philosopher, and of his humanity, as a man. In

some of his experiments he has entertained opinions, which, by subsequent facts and inquiries, he has been convinced were erroneous. These he never fails to correct, with that sacred regard to truth, which ever characterizes a real philosopher.

Since the year 1800 he has lived in different parts of the continent, either travelling through Switzerland, Italy, France, or Germany, or occupied at Paris or Munich in his philosophical researches. He has seen much of the world; his inquisitive mind has been constantly engaged, and his enthusiasm for the promotion of human happiness has lead him to contemplate society in all its forms and in all its parts.

The speculative philosopher, who withdraws himself from society to reason on abstract sciences, or the involutions in the orbits of invisible planets and satellites, may furnish much to excite admiration of our intellectual powers; but his philosophy is of little use in common life; it neither promotes our temporal enjoyments, nor increases our devotional exercises. View him, seated in his dark and dusty study, lost in contemplation, and bewildered in his own metaphysical speculations; secluded from the world, and admiring the power and goodness of that Being, which has formed a planet, invisible to the naked eye, and until lately unknown, and, if he but cast his eye through his window, perhaps the first object, he beholds, will furnish him with a very different train of reflections. In all probability he will behold some person, a constituent member of that society, he thinks unworthy the attention of a philosopher, overwhelmed with prejudices, and almost crushed with the weight of evils, flowing from error and ignorance, and who, for the want of a little philosophical knowledge concerning the ordinary occupations of domestic and social life, carries in his countenance the sure and indelible indications of discontent and wretchedness. Surely, if such a recluse has any feeling or reflection, he will descend from his solitary apartment, mix with his fellow creatures, and, by his endeavors to make them virtuous, first teach them to be content and happy.

Rumford has interested himself for the poor, and has endeavored by his writings and philosophical improvements to raise the lowest classes of society to happiness and virtue. Nor have his labors been without success or reward. Thousands of wretched beings can never forget with what parental tenderness and cordial affection he converted them to habits of useful industry. For his philanthropic labors he received the warmest expressions of gratitude and transports from the indigent people, for whose welfare he exerted himself. For his philosophy and public service he has been rewarded by the satisfaction, that all the learned and scientific societies in Europe boast of enrolling him among their numbers.

With his genteel and polished manners Rumford possesses a penetrating and communicative mind, which, with his extensive knowledge of mankind, renders him an agreeable and instructive companion. The following character is given in a French publication* in a few just and expressive lines. "Sa conversation est animée, intéressante, substantielle ; c'est "celle d'un homme qui a beaucoup vu et qui a porté sur "chaque chose un œil observateur. Il s'occupe du bien des "hommes et compte peu sur leur reconnaissance. Il suit "son goût et n'est pas indifférent à la gloire."

ON THE STYLE OF GIBBON.

From the miscellaneous sketches of Arthur Browne esq.

AFFECTATION conciliates more followers, than nature ; for it is easier to be affected, than to be natural. The position seems paradoxical, yet I fear it is true. Almost all children at a certain age become affected, and all the efforts of the parent and master are required to bring back to nature the motion of their limbs and carriage of their bodies. We may extend this observation to mental exertions. The style of Mr. Addison is so easy, as scarcely to excite admiration, unless in persons of taste and refinement ; while that of John-

* La Décade Philosophique, Littéraire et Politique, No. 20.

son or of Gibbon dazzles the world. The mischiefs, done by their example in the regions of taste and elegance, are infinite; and the prodigious influence, they have had on composition in general, calls for every man's efforts to point out to their imitators, *servum pecus*, the glaring deformities of their models.

Let a writer try to imitate their respective modes, for by an endeavor at imitation alone can the difficulty and desert of composition be thoroughly weighed, and reply what is his decision on their merits. I think he will say, that Addison is inimitable, while the others may be copied, as it were, by a receipt or formula. A learned and ingenious gentleman* has, in the transactions of the Irish academy, by an analysis of Johnson's mode of writing, given what I may call a prescription for composing in the Johnsonian manner, the possibility of which indeed has been humorously proved in the work, called Lexiphanes. The same may be said of Gibbon's. Addison's periods with easy air embrace infinite variety. Gibbon's, with uniform disposition and monotonous cadence, offend the ear of every lover of true harmony in composition. No man, who writes naturally, could shape his sentences with such uniformity. A peculiar style, not an affected peculiarity, like that of walking on stilts instead of legs, but a custom would be perceived, a natural manner, differing, like his hand writing, from other men's, while shades of variation would still be seen at different times of life in different humors, or, as he had been tinctured, by a more recent perusal of this or that author. Gibbon is alike throughout. The following recipe will do for half his periods. Let the sentence be formed of two great members, and no more, nearly of the same dimensions, and of corresponding sound, sometimes copulated by means of the particle *and*, and sometimes contrasted by means of the particles *but* or *yet*. If you change sometimes this bifid sentence into a triplet, these two formulæ will exhaust the greater part of his periods. Examples will best explain. Open any part of his volumes, and you

* Dr. Barrowes, F. T. C. D.

will find illustrations. I declare I have not searched for any particular part, but have taken the first, which offered before me. It is in the fortieth chapter, the description of the churches and palaces, built by Justinian, and of the fortifications of Europe. Eight out of fifteen periods, employed on the former, and more than a moiety of twenty sentences, whose subject is the latter, are constructed in these moulds. The skeleton or ribs of a few of them shall be produced. *Ex pede Herculem.* "The munificence of the emperor was "diffused over the holy land, *and*, if reason should condemn "the monasteries, built by Justinian, *yet* charity must applaud "the wells, which he sunk. The schismatic temper of E-"gypt was ill entitled to the royal bounty, some remedies "were applied to the disasters of wars and earthquakes; *and* "almost every saint in the calender acquired the honor of a "temple. Almost every city of the empire obtained the solid ad-"vantages of bridges, hospitals, and aqueducts; *but* the severe "liberality of the monarch, &c. &c. The Byzantine palace "was restored, *and* some notion may be conceived of the whole "edifice by the vestibule. The fortifications of Europe and "Asia were multiplied by Justinian, but the repetition of these "timid precautions exposed to a philosophic eye the debility "of the empire."

One example may do for the triplet. "The poets of the "age have celebrated the rare alliance of nature and art in "the summer palace of Justinian, *yet* the crowd of attend-"ants, who followed the court, complained of their inconve-"nient lodgings, *and* the nymphs were too often alarmed by "the famous whale, Porphyrio."*

Labored uniformity however is not the only fault of Gibbon. His wish to write nervously, and to avoid the use of expletives often enfeebling, but which Addison has introduced without fear, covers his works with obscurity, and swells them with turgid pomp. *Brevis esse laborat, obscurus fit.* His history is a perpetual enigma, with the grandeur and the

* Since writing the above, I have observed in the British Critic, when reviewing Gibbon's Miscellaneous Works, this triplet observed.

darkness of an oracle. Each sentence is a riddle, which by obscure allusions to events, scarcely if at all mentioned before, by circuitous descriptions of well known personages, or on the contrary by mentioning others, never before introduced, as if perfectly known to the reader, opens an occasion for conjecture, and presupposes knowledge, which would make his history unnecessary. Whoever takes up his book with avidity, conceiving that it will convey all the useful parts of information, contained in the Byzantine historians, to those, who have neither leisure nor inclination to consult those voluminous compilations, will find, without a previous acquaintance with them, the work of the modern historian nearly unintelligible. To explain what has been urged, let us take any example, the first, that occurs; suppose in chap. 41. The amours of Antonina, the wife of Belisarius, are the subject. "Before her marriage with Belisarius Antonina had one husband, and many lovers. Photius, the son of her former nuptials, was of an age to distinguish himself at the siege of Naples, and it was not till the autumn of her age and beauty, that she indulged a scandalous attachment to a Thracian youth. Theodosius had been educated in the Eunomian heresy; the African voyage was consecrated by the baptism and auspicious name of the first soldier, who embarked, and the proselyte was adopted into the family of his spiritual parents, Belisarius and Antonina. Before they touched the shores of Africa, this holy kindred degenerated into sensual love; and, as Antonina soon overleaped the bounds of modesty and caution, the Roman general alone was ignorant of his own dishonor." The first period informs us, that she was attached to a Thracian youth; the second tells us, that Theodosius was educated in the Eunomian heresy; that the African expedition was consecrated by the baptism and auspicious name of the first soldier, who embarked, and that the proselyte was adopted into the family of his spiritual parents, Belisarius and Antonina. It is pretty plain from this, that Belisarius and Antonina were sponsors for the first soldier, who embark-

ed; but I would ask the reader, who that was, and what was his so auspicious name; and how that name consecrated the voyage? I would ask him, who that Theodosius was, who was educated in the Eunomian heresy; and how this story was introduced, after the mention of the Thracian paramour? The reader probably has sagacity much superior to mine, but I own it was not till after I had read these paragraphs more than once, that I discovered, from my acquaintance with Mr. Gibbon's manner, that the first soldier, who embarked, Theodosius, and the Thracian youth, were all one and the same person; for certainly I should have supposed them three, if these descriptions had issued from the pen of any other writer. I was as much at a loss a short time after to know who Macedonia and Constantia were; two ladies, introduced with the familiarity of old acquaintance, though to the reader apparently strangers. I rummaged the preceding pages, but in vain, for some previous mention of them. Thus by studied obscurity and allusions, which suppose a previous acquaintance with the facts, is the whole history darkened. Would not nature and ease dictate some such narrative, as this? Theodosius, her paramour, a Thracian youth, had been lately reclaimed from the Eunomian heresy, and, having been the first soldier, who embarked in the African expedition, that voyage was consecrated by his baptism; Belisarius and Antonina condescended to be sponsors, and admitted the proselyte to the rights of adoption. In some such manner, with more plainness and infinitely more strength, would Swift, with more simplicity, but incomparably more elegance, would Addison have told the story. Do not trust to my feeble comparison; place in juxta position any two tales, you please, of the authors, mentioned; suppose that of Rhynsauld and Sapphira in the Spectator, and that of Alboin and Rosamond in Gibbon ch. 45, and thence let a judgment be formed. I do not pretend ability to translate the Gibbonian into the Addisonian style; but I think it is not very difficult by the help of the formula, above alluded to, to dress ancient simplicity in modern tinsel. For instance, the well known tale of Inkle

and Yarico is thus related. "Mr. Thomas Inkle of London, "aged twenty years, embarked in the Downs on the good "ship, called the Achilles, bound for the West Indies, in or- "der to improve his fortune by trade and merchandize. Our "adventurer was the third son of an eminent citizen, who "had taken particular care to instil into his mind an early "love of gain, by making him a perfect master of numbers, "and consequently giving him a quick view of loss and ad- "vantage, and preventing the natural impulses of his passions "by prepossession towards his interests. With a mind thus "turned, young Inkle had a person every way agreeable, a "ruddy vigor in his countenance, strength in his limbs, "with ringlets of fine hair loosely flowing on his shoulders. "It happened in the course of the voyage, that the Achilles "in some distress put into a creek on the main of America in "search of provisions. The youth, who is the hero of my "story, went ashore on this occasion. From their first land- "ing they were observed by a party of Indians, who hid "themselves in the wood for that purpose. The English "unadvisedly marched a great distance from the shore into "the country, and were intercepted by the natives, who slew "the greatest part of them."*

Let the reader judge whether there be much difficulty, or much advantage in clothing this simple narration in a mod- ern fashionable dress, and giving it bombastic consequence. Would it not be something like this?

The object of the merchant is to fill his coffers with the profits of trade, *and* the thoughts of the embarking Inkle were fraught with the expected wealth of the Indies. The pater- nal care of a greedy father had imbrued his mind with ava- rice, *and* the weak and sordid passions of a citizen easily bow- ed before the demon of interest. The powers of numbers had been his study, and auspicious Mercury smiled on his speculations. The person of the incipient voyager was a- greeable, the ruddy vigor of his countenance and texture of his limbs proclaimed his manly strength, *and* the flowing ring-

* See Spectator vol. 1.

lets on his shoulders recalled attention to his youthful beauty. Want of provision impelled the vessel to seek the land, *and* juvenile curiosity hurried the first adventurer, who grasped the shore. 1. A party of the adorers of the sun had concealed themselves in sylvestrian ambush. 2. Prudence would have dictated to Europeans a cautious departure from the shore; 3. *but* impetuosity prompted the troop, *and* massacre was its fruit.*

Perhaps these observations may have some small influence in guarding youth against modern, fashionable, corrupted style. That Gibbon's style is really pleasing to them, I do not believe. I am convinced many of them, if urged, would be forced to confess they never perused a moiety of the work. With heavy and tedious splendor, like a garment of glittering brocade, stiffened with gold and silver, it oppresses with its weight, and offends with its violation of taste; and never was I able to labor through the work, or read more than detached passages, until my present object made it a duty. I am persuaded few, very few have been led by delight through the voluminous page; and perhaps most of its applauders, like those of many other books, praise from report, and echo the applauses of others.

Fashion is too often the bane of truth; but, if youth must be led by fashion and common fame, it may be the best antidote to remind them, that in this decline of an Augustan age, when, as in the time of Tacitus, the supposed model of Gibbon, language and composition are surely not improving, there are men, high in fashion, and high in fame, who oppose this frothy tide; *apparent rari nantes*. I need but mention Mr. Fox. The enemies of that great man will not refuse to him the praise of simplicity of diction, correctness of expression, and energy of language, like that of Demosthenes, seemingly without ornament,† because none artificially labored,

* This passage affords another example of the *triplet*, or, as the reviewers call it, *ternary* arrangement of Gibbon's sentences.

† I allude here not so much to the speeches of Mr. Fox, however admired, as to his mode of writing.

or extraneously sought; really fraught with the greatest springing from nature and the subject.

ORIGINAL LETTER.

No. III.

Newington Green, Oct. 7, 1784.

DEAR SIR,

I AM ashamed, when I reflect on the trouble, which I am likely to give you by this letter. One of the parcels, which you will receive with it, contains copies of a pamphlet, which I have just printed, and which I take the liberty to request you to convey to the persons, to whom they are directed.* I am afraid I am too presumptuous in directing part of this parcel to Congress. Will you be so good, as to consult Dr. Chauncey and Mr. Gorham on this subject, or any persons, whom you think to be proper judges? Should you and they see no impropriety in presenting these copies to Congress, I shall be much obliged to you for doing it at whatever time and in whatever manner, you may think best. Not meaning to publish this pamphlet in this country, I have printed only such a small number of copies, as may be sufficient for the purpose of making it known in America; leaving my friends there to reprint it, if they please. The offer, which I now make of it to the attention of the United States, I find to be necessary to satisfy my own judgment; and, having done this, I shall be perfectly easy, whatever its fate may

* The pamphlet, here mentioned, is entitled "Observations on the importance of the American Revolution, and the means of making it a benefit to the world." The doctor was a strong believer in progressive improvement, and had more confidence, than men of his sense usually have, in the stability of republican virtue. He was certainly very kind in tendering his advice to the United States; but his enthusiasm sometimes carried him too far; and his remarks discover strong symptoms of that same revolutionary spirit, which on a subsequent occasion exposed him to the severe chastisement of Burke.

prove. My mind is deeply impressed with a conviction of the importance of the sentiments, it contains; but I am afraid some of them will not be approved. Should this be the case, I hope that I shall at least have credit given me with respect to the uprightness of my intentions. It is certainly impossible, that in the advice, I have given, I should have any indirect views; and this, I hope, will dispose those, who may not like it, to treat it with candor. One part however of this pamphlet cannot but be acceptable; I mean the letter at the end from Mr. Turgot, the prime minister of France at the beginning of the American war.* I am glad I have it in my power to convey such a letter to the United States; and the reflexion on the service, I may do by this, has a tendency to relieve me under the apprehensions of the defects and faults, that will be found in the other parts of the pamphlet.

I have a grateful sense of that kind partiality, which has led you and the college, of which you are president, to wish to be possessed of a collection of my works. I now send it you; and hope it will be accepted, as a testimony of my respect and good wishes. I have written the articles on annuities, assurances, life annuities, funds, and survivorships in the new edition of Chambers' Universal Dictionary, with the modern improvements by Dr. Rees. I have also made some communications to the Royal Society, particularly those in volumes lxiv, lxix, lix, liv, and liii, of the philosophical transactions. The three first of these communications have been republished, and the second much corrected and enlarged, in the fourth edition of my treatise on reversionary payments.

Mr. Herschel is going on with his observations on the

* This letter, written to Dr. Price, was kept private, until after the death of Turgot. It certainly breathes a spirit of liberty, which was not to be expected in the prime minister of Louis; and a spirit, which proves him to have been, even at that time, a friend to revolution in his own government. He was aware, that the immunities of secrecy were necessary to his safety. His own words are "je vous prie même de ne point me répondre en détail par la poste, car votre réponse seroit infailliblement ouverte dans nos bureaux de poste, et l'on me trouveroit beaucoup trop ami de la liberté pour son ministre, *même pour un ministre disgracié.*"

heavens. I expect to hear a good deal more of them at the meetings of the Royal Society during the approaching winter. I believe that no one, besides himself, has yet tried to make such large reflecting telescopes, as those, which he makes; nor do I know, that any one has the same quickness and skill in observing.

I return you many thanks for your letter by Mr. Tracy, and for transmitting to me the vote of thanks for Hoadly's works, with which you and the Fellows of Harvard College have honored me. I wish it was in my power to give the University more substantial proofs of my respect and good wishes.

The inclosed letters, which I have just received from Dr. Jebb, with the five pamphlets, which I convey to you by his desire, with his respects and good wishes to you and Dr. Waterhouse, contain the only answer, I am able at present to give to your inquiries about our Universities.

The supernumerary copies of my pamphlet, which I have sent to you, Mr. Gorham, and Dr. Chauncey, I wish to be given away to any persons, to whom you and they may think proper to present them.

Mrs. Price was last week attacked a fourth time with the palsy, and she lies now in a state of depression and helplessness, which is very threatening, and almost overpowers my weak spirits. With great regard and every possible good wish I am, dear sir, your most obedient and

humble servant,

RICHARD PRICE.

P. S. When I wrote the above, I intended to send a copy of my pamphlet to each member of Congress; but I now think there would be more parade in this, than the pamphlet deserves, and therefore I have contented myself with offering twenty five copies to the acceptance of the president of Congress.

I should have been glad to have accompanied Mr. Turgot's letter with an English translation of it; but I expect, that a

better translation of it, than I can furnish, will soon be sent to the United States by the Count de Mirabeau, in a piece on hereditary nobility. I wish this to be made as public, as possible. The Count de Mirabeau is the son of the Marquis de Mirabeau, author of L'Ami des Hommes. He is himself an excellent writer; and this piece, intended particularly for America, is, I am informed, much admired by the best judges, who have seen it.

I shall wait for your farther orders with respect to the subject of Dr. Jebb's letters.

Two gentlemen of my acquaintance are going for Paris, and I shall take care to convey by them your letter to Monsieur Jeaurat.

I want to convey parcels of my pamphlet to several friends in Philadelphia, New York, &c. but I have given you too much trouble, and I shall wait, till I can hear of some ships, that sail for these places.

ESSAY ON EMPIRICISM.

"Quot ..... agros autumno occidet uno." *Juv.*

ANXIETY for the preservation of health seems now an unreasonable solicitude, since the means of restoring and perpetuating it are increased in a tenfold ratio to prodigality in its use. *Cough drops* and *infallible cures for consumptions* are manufactured by the disinterested friends of humanity, and our shops are furnished with the means of resuscitation, like the huts on the desolate beach for the shipwrecked mariner. Such are the improvements of the age, that the oldfashioned mode of *living* and of *dying* will soon become exploded. The plagues, which peopled death's dreary mansions, all once issued from Pandora's patent box. Now, under their various forms, they have become the most conspicuous article of traffic; and pedlars, booksellers, and apothecaries enjoy in common the prescriptive right to kill. Medical

warehouses are established for the benefit of our metropolis; and our *village shops* have not completed their fashionable assortment, until they are furnished with the insidious articles of death. Labels are hung out in alluring forms to entice the passenger, and our newspapers afford their most conspicuous page to puff the deadly trade. Not a disease, to which the human frame is liable, but a pleasant, safe, and certain remedy is found; and each remedy is a certain cure for all. But, instead of guiding to the abode of comfort and health, they decoy to the mansions of death. They are no other, than the enticing voice of the hyena, which allures but to kill.

In ordinary concerns such impositions effect their own cure. The cheat is detected, and the charm is broken; but such is the general infatuation, that here our boasted reason has no control, and even experience denies the imposition.

Nature delights in simplicity. Her complaints are often nothing more, than the exercise of her own energies. In a state of health medicine is poison; and in a state of disease the more simple its form, the more beneficial its effects.

If a free and promiscuous use of medicine in its simple state be injurious, how much more detrimental is it likely to prove, when it is selected, compounded, and sold from a thirst of gain; and when it is applied without any regard to the constitution; without a competent knowledge of the origin of the complaint, or the nature of the remedy?

If in the original composition these medicines were as efficacious, as they purport, still in the hands of the ignorant and the interested, whose trade is to vend them, they are liable to adulteration. Their chemical qualities and of course their effects may be essentially changed. The very origin of most patent medicines is fraud and speculation. Each patent seal stamps it an imposture. There is no secret in benevolence. There is no mystery in our efforts to do good.

So disgraceful is it considered in a neighbouring state* to practise the arts of empiricism, that the offenders are banished from the regular and reputable societies, which are there

* Connecticut.

established for the promotion of the knowledge of the healing art.

If the good sense and reflection of the community be insufficient to arrest the progress of this evil, if their experience has no warning voice, the guardianship of the legislature should be extended to protect us. Laws are enacted for the inspection of many articles of life, while those, by which our health may be more readily affected, are suffered to be regulated by the mercenary spirit of trade.

ESSAY ON DUELLING.

WHILE the names of Cæsar and Alexander shine with eternal brilliance in the broad zodiac of fame, and the sacrifice of millions to their heroic ambition stamps immortality on the recording page, the splendor of *his* character, who offers, as a victim to HONOR, a single life, has suffered a total eclipse by the overwhelming profusion of their lustre.

Friendly to the free enjoyment of equal rights, I feel impelled to shear those worthies of their beams, which have so long obscured the glory of the duellist, and robbed him of his just share of admiration and applause.

His happiness lives not on the breath of fame. Worth, like his, feasts on its intrinsic beauty; but his merit as well, as Alexander's, or Cæsar's, claims a seat in her aerial car, and gratitude must with rich odors perfume the gale, which wafts his praises.

A panegyric on the duellist has one peculiar excellence; however exalted, it cannot incur, as all others do, the suspicion of flattery. No selfish view, no interested policy can be charged with the imputation of partiality.

Detraction herself must feel the justness of every encomium, and calumny confess the laurels well applied. Characters, possessed of petty, tame virtues only require a strict enumeration of them all, to claim a tolerable aggregate of

praise; but the duellist shows prominence in every virtue, and the lustre of each entitles to an exalted seat in the temple of fame.

To display, in a faint picture, a few of the numerous claims, which the duellist has on the profound veneration and ardent gratitude of society, will suffice to elevate him to the rank, due to his merit; but to which, alas, the laws of our country have hitherto forbidden him to rise!

Where lives so vigorous a sense of dignity, where glows devotion to *honor* with such impassioned ardor, as in the breast of a generous duellist? Say but a crooked word; cast but a glance of disrespect; and, clothed in vengeance, he meditates swift destruction for the wretched offender. But his sense of dignity rises still higher. He sacrifices life to the slightest indecorum. What punishment then can atone for the most insulting contempt? Hecatombs of victims must appease with their blood his animated ire. Attachment to *honor* how sublime! It exalts her even to divinity.

Did not Moloch and other celebrated gods of the heathen world demand similar oblations to their wrath? It is true, the duellist sometimes falls by the hand of his brother. What then? Where is the genuine worshipper, who, at the call of his god, refuses to sacrifice his life? Let the man, who feels not the exalted pleasure of killing and of being killed, which *honor* commands, cease to censure a conduct, the cause of which he is incapable of comprehending. It is indeed pretended, that true dignity and genuine honor demand the forgiveness of injuries, and pity for the injurious person. This is the musty doctrine of timid, superstitious souls, who are too tame to assert their rights, and shelter their cowardice under the authority of a pretended revelation from heaven. For, did this revelation require them to avenge their wrongs by humbling their adversary, infidelity strong, as bars of brass, would refuse it admittance within the pale of their minds. It is also urged, and with an air of triumph too, that reason, which the duellist himself possesses, forbids the practice of attacking a man's life to revenge an insignificant affront. How

weak the insinuation! Can any affront be trifling, which seeks to tarnish that diamond, *honor*? She, incoercible, as the subtle gas of fermentation, is no more restrained in her career by the torpid hand of reason, than the bursting volcano is extinguished by the trickling tears of the dismayed inhabitants around its mouth. She has nobler feelings; she burns with an ardor far above the elevation of that dull, phlegmatic preacher. Reason pretend to circumscribe the impulses of honor? As well might we attempt in the famed bag of Ulysses to confine the wild, impetuous whirls of Euroclydon. Let the whole herd of reasoning mopes know once for all, that the duellist lives above their atmosphere. While they, mere earth worms, crawl after the *ignis fatuus* of reason and the *aqua fatua* of revelation, he soars into the airy region, where the goddess honor holds her throne, and sheds pure ether for the nourishment of her votaries. With painful emotions he laments, that his body is like that of others, who are incapable of feeling the glow of his sentiments. But, possessed of a principle so sublime, and which elevates him so far above their level, he submits to the humiliating circumstance. For even a man of honor bows the knee to necessity. But let it be remembered to his praise, that he bows the knee to nothing else in heaven or on earth; for the goddess, he adores, dwells in the region between them both. Too subtle for earth, and too proud for heaven, she fills that point in air, where the celestial and terrestrial attractions, exactly counterpoised, insure a moveless throne.

Some caviller may perhaps demand the import of that word, *honor*, so frequently on the tongue, and so dear to the heart of the duellist. Strange demand! Who pretends to ask a difinition of sound, of color, of sweetness? The difinition is felt, but defies expression. Pride and shame are her noble parents; revenge her darling offspring; *nemo me impune lacessit* her glorious motto. Fiction wants images, painting is void of colors, and poetry sighs in vain for figures, fitted to form a faint description of her beauty. Silence is

most expressive, and the true sublime of her charms can be understood only by the hearts of her votaries.

Some persons, slaves to vulgar prejudices and a weak set of nerves, accuse her of involving in distress perhaps whole families by the execution of her mandates. Perhaps a husband falls in the field of combat; a father, a brother; perhaps a son, on whom an aged parent was dependent for support, protection, and comfort. How often must the current of my eulogy be diverted from its easy channel by such paltry obstacles? Have these puny souls so soon forgotten, that honor is a goddess? And must the happiness or misery of mortals, children of an hour, influence the operation of her laws?

The duellist rests his cause, not on the slender reeds of patronage, but on the broad basis of authority. Did not Cain, the very *firstborn* of men, by sacrificing to the voice of envy his own, his only, his amiable brother, deify the passions, and thus institute the illustrious order of duellists? The birth of man, of thee, great CAIN, was the Lucifer of duelling. What custom, what practice, what sect, or society can boast an origin at once so ancient, yet so clear? While myriads in every age sacrifice their lives on the altar of that most capricious, ever varying goddess, fashion, and countless selfdevoted victims to pleasure daily throng her courts, who forbids the son of Cain to offer one, two, or a thousand on the altar of his far more exalted divinity, HONOR?

I should now resume the silken thread of panegyric, did I not observe still another captious fellow gaping with an objection, and in pain to be delivered. How animating the consolation, that they are all mere cobwebs! And pray, what is it? The object of the duellist is satisfaction. Now what great satisfaction does he derive from the death of his adversary, who, with his expiring breath, adds fresh reproaches to the original affront, which excited the combat?

Here the objector fancies himself strongly entrenched. But mark the force of my artillery against him. The duellist has convinced the world, that he is a votary of *honor*; a

man *of spirit*; and has besides disenabled his adversary from ever disturbing or affronting him in future. And his pride must receive fresh gratification from the idea, that his opponent is no mean trophy; since he was, like himself, a votary of *honor*, a man of *spirit*. All duellists are actuated by the same high impulses. A butcher feels not half the pleasure in knocking down the fattened ox, because he is a brute; because no resentment impels his arm, and no revenge keens his relish for destruction.

But to such a feast of vengeance can remorse succeed? Here is another whisper from some tenderhearted stripling. No, nothing like it. The duellist sometimes has sensations after killing a man similar to those, which for a moment Hector felt, when embracing Andromache and his child, before he left them to join the army. Parting was painful. But when his country's call touched his recollection, the quick impulses of martial glory swelled high his throbbing bosom; his soul was on fire; he burst from the close embrace, and Andromache and Astyanax were forgotten. So the duellist regrets the loss of his friend, who had afforded him many a pleasing hour; but, when the vindication of his *honor*, which occasioned the deadly fight, comes up in contrast, every painful emotion is absorbed in the glory of the sacrifice.

Having now completely demolished every possible objection, raised against my hero, with what ardent impatience do I again launch into the ocean of panegyric! What conscious pride swells my bosom, while I present him to your admiring view! See him encircled with the dazzling rays of honor; his head disburdened of the lumber of reason and religion; antiquated names! His heart absorbing and expanding with the rays, which surround him; his tongue chanting praises to his goddess, and his mouth breathing the sweet accents of revenge. Behold the man. What exalted gratitude is due for his sublime achievements in the field of philosophy and religion! Directed by the pure light of the divinity, he adores, he surveys the multifarious systems of each,

smiles at their absurdity, and, with an inspired breath, puffs them into annihilation. Animated by her smile, he suffers no remorse, though to thousands he occasions the heaving breast, the bursting heart, and the tear filled eye.

When shall the era dawn, which shall give to his sublime philosophy universal propagation? A philosophy as far transcending any system, yet discovered, as its author and its object are more etherial, and more glorious. Its author, the mighty *prince of the power of the air*, its object the acquisition of subjects to *his* vast dominion.

At present, alas! the beauteous effects of this noble system are but imperfectly and partially realized. Like every science of human cultivation, its steps are but slowly progressive. Old customs and opinions, antiquated superstitions, and blind prejudices form an obstinate mound against its glorious influence. A childish good humor cramps the freedom of its operations. Now many, ah too many little offences, as they are called, which occur among friends in common conversation, are disregarded, or passed off with jockular railery. But, when the true spirit of duelling shall animate every human breast, then no offence can be small. Not a disrespectful eye, not a word misplaced shall then enjoy impunity. Then shall the glorious millennium of the duellist be introduced. All nature shall be in a grand, a mighty fermentation. Then shall the ancient prophecy, that every man shall be an Ishmael, receive a new fulfilment, and the earth be transformed into a theatre of duels. How much the prospect swells the laboring breast. What grandeur clothes the distant, ah too distant scene. Expression is overwhelmed in the vast profound of amazement. Fancy, oppressed by the dazzling glories crowding on her sight, drops her pencil, and with delightful terror shrinks from the gaze into the bosom of repose.

Not a Cæsar nor an Alexander shall then monopolize destruction; every son of Adam shall be an Alexander, and a Cæsar shall live in every human heart. To slay and be slain shall constitute the grand business and sublime glory of the

world. And, when the ennobling principle of duelling shall have produced its universal effect, the end shall come. Pandemonium with shouts shall welcome to her courts the countless multitude of duellists. There shall they reap the laurels, their loyalty has meritted. There, how august the conception! revenge shall have unbounded range. Pride shall swell with ceaseless expansion every bosom. Honor shall fire with immortal enmity every spirit. Each sublimated denizen of this vast empire shall enjoy the rapturous delight of inflicting on his enemies, not a transient pain, not a shortlived anguish, but torment everliving.

PRESENT STATE OF ENGLISH POETRY.

THE present state of English poetry has few claims to applause. The days of Cowper are past, and no brother bard has great pretensions to excellence. The cause of degeneracy is difficult to be ascertained, unless it is that books and reasoning have driven fancy and feeling into exile. But wherever the muses may be, in London, or on the Highlands, in distant retreat, or in crowded companies, they have discreet worshippers, who would probably search for their residence with more ardor, than the Swiss huntsmen for the craggy jut of the chamois. I am unwilling to believe, that England cannot produce poets. The land of Shakespeare, Milton, Pope, Thompson, and Gray, has not grown sterile. There are scenes still to be described as prodigious, as the cliff of Dover, which Shakespeare has painted true to nature; and hills as beautiful, as that of Richmond, kissed continually by the Thames, only want the verses of Thompson to make them visited and admired. The spring is still lovely. The cuckoo is yet heard in the gardens, and the hawthorn hedge has not ceased to bud, and the horizon continues to be lovely, and the early roses are still wetted with the dew drops of the morning. But the English poets seem not to be anima-

ted by the return of day and night; and they continue lifeless and indifferent amid the revolutions of the seasons. Southey in the opinion of many produced a fine poem in the Joan of Arc, and by general suffrage discovered talents, which prognosticated a national epic. But all have been disappointed. His "Madoc" has beautiful scenes, but is deficient as a whole. It wants the unity of the critics, and the daring thoughts of the anticritics. Both parties have therefore been careless of pleasing him; and the English reader, not having found in his poem the Golconda mine of gems and gold, now reverts to the harmonious versification of Pope, or the natural landscapes of Cowper. I know not why Southey failed. He certainly has powers of no common kind. He was not indeed so carefully nursed by the muses and graces on the hills or in the vallies, as Thompson; and fancy did not blow on him so strong a breath, as on Burns; yet he has scenes, and little delicate phrases, and nice peculiarities, and sometimes strong bursts of passion, which exhibit something more, than the quotidianarum harum formarum.

So much for Southey. Coleridge is the boast of many a vulgar mind; but, if the commons honor him, the lords reject, the prince disclaims him. Bloomfield too pretends to something more, than shoemaking. I care little for his pretensions to a myrtle wreathe, as I know, that the muses are tired of his lays. Whom these ladies love, I cannot *tell*; but I feel certain, that they never paced the streets of London in Bloomfield shoes, and with Bloomfield for a beau; for they are nymphs of the valley and mountain, and they love to linger along the solitary woodwalks of Cowper, and traverse the heath and the hill, where Burns picked his wild scented daisy, and spent with the cotter his Saturday night.

Wordsworth too has written ballads; some are good; but most are bad. They are distinguished by an affectation of simplicity, and a reality of silliness. He had seen the mighty effects, produced by the natural description of Cowper and Burns, and endeavored to transfuse into sentiment, what they had discovered in real existence, or had easily drawn by

natural consequence from the objects, which they had surveyed. It is well known, that he did not succeed. Readers were at first astonished by such gossipping and children's prattle; they could not believe, that the writer wished to carry them back to the simpering nursery, or introduce them to the soft easy chair of a sentimental, foolish girl. But they soon discovered, that the tendency of the ballads was to corrupt the heart by unnatural simplicity, and weaken the head by false representations of poetical beauty. These poems are now thrown by; they are sometimes talked of, and seldom read. The meteorous exhalation, which originated in a pestilential atmosphere, passed rapidly over the disk of the moon, and left the bright queen of the sky to pursue the quiet career of her splendor.

Hurdis, Hoole, Hole, Jephson, and others of inferior name are dead; but Sotheby, Boyd, Rogers, and Scott, are alive. Sotheby has built a fairy palace in England, for he has translated the Oberon of Wieland, and he has introduced Roman agriculture among the English cultivators, for they read and admire his version of the Georgics. These two works alone will give him immortality. His "battle of the Nile" and his "siege of the Cuzco," a tragedy, are known to me only by name, or report; but that report is favorable. From the translations we have a right to expect, that the Æneid will finally be so translated, that the advocates of Dryden and Pitt will give up their respective favorites, and bow to Sotheby, as to the "god of their idolatry." All nations have a right in Homer and Virgil, as all nations feel honored in the Apollo and the Venus; but, as only the Greek can preserve the inimitable excellencies of Homer, and as the graces of Virgil are durably consecrated only in Latin, so the Grecian statues can exist to perfection only in the marble, from which they were chiselled; and therefore every language should be dignified with translations of the poets as perfect, as possible; as every national repository of the fine arts should be furnished with the noblest copies of the wonderful statues. It is reserved for Sotheby to introduce Virgil to general admiration. The

former translations of the Georgics have been now superseded, and the Æneid will ere long be so honored, that Dryden's will not be read, except by the historian of literature, and Pitt's will be known only by the researches of the critic. The temple of English poetry is dignified by her own hierophants, who are full of sacred inspiration; but, if it was formerly a proud subject of national glory to know, that the ancient high priest of poetry, the venerable Homer, was elevated in the sanctuary of that temple by one of the officiating ministers, is it not now a noble cause of pleasant anticipation to believe, that Virgil, in the robes of majesty, piety, goodness, and reverence, who is now only waiting at the portal, will ere long be conducted by a youthful priest to the sacred recesses of the building, and will there be favored by the congratulations of holy poets, and by the homage of an admiring nation?

Boyd has translated the Divina Commedia of Dante with considerable success, and is now employed on another Italian work. The character of the founder of Italian literature is drawn with admirable force and truth by the author of the Pursuits of Literature; "in their primal poet there is an o-"riginality and hardihood of antiquity; the soul of Dante "was dark and sullen; it was proud and full of his wrongs. "Frons læta parum et dejecto lumina vultu. He passed "through imaginary realms without the sun to the confines "of light and hope. The day shone full upon him, and the "beams were from on high. His draught of men and their "passions is eternal. His language was, like himself, deep, "and full of matter; its strength and harmony may be best "expressed by his Tuscan brother."

"Aspro concento, orribile armonia
"D'alte querele, d'ululi, e di strida
"Istranamente concorda s'udia." Ariosto.

The versification of Boyd is sometimes dull, but generally the reader is conducted by a full flowing stream. Dante is remarkable for precision. Boyd is sometimes obscure, not because he does not understand, but because his phraseology is either old, or affected. Yet the entrance into hell in the third canto is well executed; the original is tremendous be-

yond all imagination, and Boyd has preserved much of the horror. Dante was a powerful magician in the beginning of the fourteenth century. He came forth in the darkness of the world to spread mysterious illumination. He had descended into the regions of the damned. Their tortures and torments had worked in him no pity, for his soul delighted in wrath. Purgatory opened her secrets and councils at the command of his infernal genius, and the charms of Paradise were displayed to the view of the lover of darkness. To translate such a poet required no common powers. Boyd has done his duty, but others may yet gain the acclamation of complete success. Italian literature is nearly naturalized into the English language. Hoole has well translated Tasso, Ariosto, and Metastasio; and Dante is added to the brotherhood. Petrarch yet wants an English dress. If Lord Strangford would undertake a version of Petrarch, it would meet with welcome, provided he would retain all his English graces, and be more faithful to the sonnetteer of Vaucluse, than he has been to the poet of the Tagus.

Such is a general view of some of the English poets of the present day. Rogers, the author of "the pleasures of memory" and "an epistle from the country to a friend," deserves to be mentioned with honor. It would also be a pleasing task to give an account of that alteration in the taste of the English nation for poetry, which has taken place within a few years. Some pleasant dissertations might be written on the great admiration for the poets of minstrelsy and the romancers, which was begun by Dr. Percy in his "reliques of English poetry," and has been increased by Ritson, by Ellis, and by Scott.. Much curious fact might be disclosed, and much pleasant speculation indulged. The causes of the change in taste should be investigated, and the probable effect might be prognosticated. But authors in America have little time to write, and readers have little time to bestow on books of utility, and less on mere disquisitions of elegant literature. If opportunity however should be afforded me, and my friends should be willing, I may hereafter devote some

time to a general survey of the prevailing taste in English poetry, which so remarkably differs from the taste, that reigned about 1750, and still more from that of 1700—1720, and which has curiously approximated to the time of the Il Penseroso and the Midsummer Night's Dream. The subject involves some of the most interesting questions of literary discussion, and opens a wide field of most singular conjecture. To be executed properly this disquisition, with all the bearings and dependencies of the relative literature, would demand the taste of Burke, the philosophy of Johnson, and the investigation of Warton. In England this pleasant and interesting theme has not occupied any regular attention. Hints have sometimes been thrown out by critics, and allusions to the subject are sometimes found in the couplets of poets. But no regular composition has yet appeared, which considers the present state of English taste in poetry, as a matter of philosophical inquiry. Yet the literati in Great Britain have means of knowledge, which are not accessible to researchers in America; and they are also well able to discover from personal remarks the actual nature of the reigning taste; whereas here the facts must be assumed, or taken from books, which are often fallacious from a variety of causes. The effects, which Cowper and Burns produced, begin to be accurately ascertained; but time is yet to be given to perceive the consequences of Scottish Border Minstrelsy, and the analogous poetry of Scott. These cannot be well known, till after the expiration of a few years; and all, that can be done by a general inquirer previously to the developement of any final results, is to state the real causes, to explain the effects, produced, and to anticipate further deductions.

VISCONTI.

POSTSCRIPT TO THE CRITICISM ON JUVENTA &c.*

WHAT has been said of *Juventa* and *Juvenis* may be applied, *mutatis mutandis*, to several words in other languages, having original reference to some of the younger periods of human life; for we shall soon have occasion to see why the application is limited.

Thus παῖς in the Greek language, which in common acceptation signifies a boy, or youth, is an appellation, often given to persons of maturer ages. Hence in the Greek version of Daniel ii. 4 and 7, the whole body of magicians, astrologers, sorcerers, Chaldæans, and wise men, immediately attached to Nebuchadnezzar, twice call themselves παιδες. Nor do they use the term merely from affected humility, as being the political children of their prince; for Matthew, though writing in the third person, speaks in our Greek Testament of Herod having *boys*, or attendants, with whom he conversed about John the baptist. A lord also in one of our Saviour's parables has his παιδες and παιδίσκαι, or men servants and maid servants, who are beaten by his steward; while on the other hand, in the slaughter of Bethlehem, children of two years old and under are called παιδες.†

I do not instance the *Cyropædia* of Xenophon on this occasion; for, though παιδεία signifies instruction generally, I am not certain what is intended by it in the case before us. The Cyropædia comprehends an account not only of the family, natural disposition, and education of Cyrus so far, as these laid the foundation of his supposed peculiarity of talent in governing men, but it details the institutions, which he formed for the regulation of his subjects, his enemies, and his family, as well, as recites the leading particulars of his life and of

* Vide page 216.

† See Greek Testament, Matt. xiv. 2, Luke xii. 45, and Matt. ii. 16. I refer to books in the hands of every student for these examples.

his death; which last the author states to have happened in his old age. If we compare the commencement of the first and the close of the last books of this work by Xenophon, we shall perhaps think, that the title, as it respects Cyrus, may be taken both in a passive and an active sense.

Παῖς, as has been observed, signifies a servant in the Greek language; and the corresponding word in various modern languages does the same, as in the case of *garçon* in many instances among the French, and of *boy* among the English West Indians. "Come, my *boys*," "now, my *lads*," in like manner, are common expressions, used towards the private men in the land and sea service, both of the United States and of England.

Garçon has still a different sense among the French, as it stands for a bachelor, or unmarried male, whatever be his age. The very term, *bachelor*, also in English is not confined to time among adults; though in its origin it signifies a student, who has only taken his first degree in an university; that is, one crowned on that account with bays, or *bacca laureatus*. The term, *maid*, and in many cases that of *maiden* in English, applies alike either to young females, or to females of all ages, who are either unmarried, or appear as domestic servants.

The word *enfant* in French, as it originally respects infancy, offers a still more remarkable case in point, as it holds its application to very late periods of puberty on various occasions. Thus *bon enfant* signifies a good fellow, though the person, so called, is perhaps the father of children; *enfans perdus*, though perhaps veterans, are the advanced party, or forlorn hope in a military assault; *enfant de Paris* is a native of Paris; and *enfant de France* is one of the immediate descendents of the reigning family in France.

Infante and *infanta* are appellations corresponding to that of *enfant de France*, but are used much more constantly to signify a Prince or Princess of the blood Royal, whatever be the age.

This postscript might be extended, were it designed for a-

ny other purpose, than that of mere illustration by means of a few familiar examples. Indeed the farther production of examples may seem still more unnecessary in consequence of the following remark.—A long continuance of the appellations, indicating youth, may result either from patriarchal habits, oriental flattery, or the mode of viewing human life common to old men; or from the slow change of ideas and phrases, once adopted towards individuals; or from certain figures in our modes of speaking, or the use of familiar or endearing expressions. But on the other hand neither habit, nor interest, nor vanity, are likely to make many males or females fond of appearing old, before their time.

REMARKS ON MILTON'S PARADISE LOST.

DR. DRAKE in his Literary Hours, speaking of Milton's Paradise Lost, says "his chief deficiences are in the "third and twelfth books, and his fable involves no close or "national interest. Nothing can well be more erroneous, "than the opinion of Addison, when, speaking of the inter- "est of the Iliad and Æneid, as arising from national subjects, "he observes, 'Milton's poem is admirable in this respect, "since it is impossible for any of its readers, whatever na- "tion, country, or people he may belong to, not to be rela- "ted to the persons, who are the principal actors in it.' 'One "should hardly have supposed,' remarks our Poet Laureat, "that Addison could have been ignorant of the obvious truth, "that every affection is exactly weakened in proportion to "its becoming general." The concluding idea in this extract is probably correct. But, though we grant this, and allow the principle all the force, which it really possesses, we may still maintain, that Milton's Paradise Lost is in respect of its subject happily calculated to interest its readers. If the events, celebrated by Milton, were only on a footing in point of magnitude with the wars of Alexander, or Cæsar, the ob-

jection, here noticed to that poem, would possess considerable weight; not however in my apprehension even then so much, as may appear at first view. For the value, which a poem derives from the subject of it being a national one, is altogether extraneous, and therefore not necessarily permanent, or extensively perceived. The number indeed of those, who have read, and will read the Iliad and Æneid with any peculiar interest on account of their particular relation to the actors in them, is very inconsiderable, compared with the multitudes, who receive from this source no share of the pleasure, offered them by those celebrated works. The preservation of them to the end of time must for the future rest entirely on their intrinsic merits. Why then should a writer, who aims at immortality, be so extremely solicitous to choose a subject, which, though it may excite a strong local and temporary interest, can at most recommend it to a comparatively small portion of mankind?

But the subject of Milton's Paradise Lost is of a nature infinitely higher, than any national event, as the conquest of a country, or the founding of an empire. It is a subject, in which every individual of the human race is personally, and immediately, and deeply concerned. Must it cease to be interesting, because it embraces myriads? Suppose a million of persons were doomed by an arbitrary tyrant to the torment of the rack, would the horror and pain of any individual be diminished by the idea, that his punishment was shared in common with so many others? Would his imagination be less active to terrify, or to contrive? Would his emotions be less poignant and bitter? And would the reception of a pardon fill him with less transport? Would his situation in fine engage his thoughts, his feelings, his whole soul with less intenseness, than if he were the single victim of despotism? Now, if we believe in the scripture, we must admit that, in consequence of one man's disobedience to the divine injunctions, the state of every individual of the human race most miserably differs from the state of man, prior to that transaction; and that, without reference to the remedy, which has

been devised, for those only however, who comply with certain terms, repugnant to a thousand strong propensities in our present nature, his future prospects are rendered inexpressibly gloomy and distressing. Is not such an event in the highest degree interesting to mankind? How it could have been pronounced, or even for a moment imagined otherwise by a believer in the bible, is to me astonishing. I should think the fall of man could not fail to take strong hold on the feelings of every person of sober reflexion on two accounts; first on account of each one's own immediate and deep concern in it, and secondly from the consideration, that all mankind are involved in its consequences. Shall we not then rather say that, if it is a felicity in an epic poem to be founded on a subject, generally interesting to its readers, Milton has in this respect as well, as in the execution of his grand work, been singularly happy?

REMARKS ON THE PREFACE TO HERON'S JUNIUS.

[Continued from page 286.]

THE problem, who was Junius, has from the time of the first publication of his letters to the present moment been an enigma; and the researches of insulted authority and of mortified pride have been unavailing. Public admiration was attracted to the man, who had evinced a spirit, before unknown; and who, disclaiming the language of ordinary minds, had created for himself a style as unexampled in elegance and strength, as were his sentiments in asperity and sedition. The British ministry, in whose sides the arrows of his invective were still remaining, would have richly rewarded the spy, who could discover the retreat of the archer. Those, who were crowned with the eulogium of Junius, must have been anxious to recognize the benefactor, who, when

he conferred honor, made it immortal, as his works. In short, Europe and America (for the letters of Junius soon circulated in all quarters of the world) were in wonder at the prodigy, who as an author was most illustrious, as a man, most obscure. Junius had said, that he was the sole depository of his own secret, and that it should be buried with him; yet he was unable to lay curiosity at rest. For the deep mystery, in which he veiled himself, has increased perseverance in explaining it. The darkness, which enveloped his person, gave birth to conjecture; and whatever shape or aspect was discovered, resembling Junius, was confidently pronounced to be the man. Every new editor of the book has given it a new author; and the rival pretenders to the glory of the authorship are as numerous, as the letters themselves. It would therefore be impossible to examine the merits of all those, who have been supposed the real Junius, and useless to mention their names. Those, who unite the greatest number of opinions in their favor, are Burke, Hamilton, Boyd, and Dunning.

The evidence, on which either of these is asserted to be Junius, is the slightest of what is termed circumstantial. No one was ever seen writing those letters, and the hand writing never was with certainty recognized. The manuscript of those letters is destroyed. No one, but the printer, was ever known to have had them in his possession. Mr. Woodfall did not know, who brought them to him; and lastly no one, except Gen. Lee, which story nobody believes, has avowed himself to be the author. All those marks therefore being concealed, by which we might with probability identify an author, we are obliged to form our opinion on such general circumstances and trivial incidents, as can by possibility denote him. The more remote those circumstances, the greater will be the number of men, to whom they will attach; and the more uncertain will be our decision. Thus among a great number of competitors we may be persuaded, one is the man, but not be able to ascertain whom. It is still conjecture, but in a narrower compass. These remarks were applicable

on the first appearance of those letters, when every thing relative to them was known better, than at present, and the invention of the public was exerted to trace the writer. How then must we admire the confidence of those editors, who in their zeal for their author make partiality supply the deficiency of evidence, and construe "trifles light as air" into demonstrations? The world has upwards of thirty years endeavored to discover the real Junius; now he is probably laid in his grave, and his secret with him. In the struggle between discovery and concealment Junius has gained the victory, and his prediction is accomplished.

It would be a curious speculation to view the different modes of reasoning used by those, who have been engaged in this inquiry. Mr. Campbell, who edited the works of Hugh Boyd, and was obliged to acknowledge his very moderate share of science and experience, especially at the age of twenty two, when those letters were written, has contended, that there is not much political intelligence, nor profound thinking discernible in the works of Junius. Those on the contrary, who support Mr. Dunning, argue, that he only could display those talents of the civilian, which Junius exhibited. Some are decided in favor of Lord Chatham, since it was he, who, standing on high ground, could best view the intrigues of inferior statesmen, and assume the tone of imperious indignation. Others persuade themselves, that the private situation of Boyd at once gave him leisure to polish the elaborate productions of Junius, and to conceal that malignant spirit, which pervades them. Some imagine that Boyd having quoted Junius so frequently forms an inference against his being the man; others, that this circumstance argues in his favor, and that he did it for the purpose of concealing the fact, knowing that this inference would naturally be drawn. Different conclusions are thus made from contrary and even the same species of evidence; and the assertions without proof and the argumentation without reason, adopted by those in different interests, induce one to believe, that, having deluded themselves, they are determined literally to force con-

viction on their readers. Mr. Chalmers, in despair of raising the merit of his friend, Boyd, to the high estimation of Junius, has labored to lower that estimation, and has even descended to the exposure of grammatical faults in the elegant structure of his periods.

Similarity of style subsequent to the publication of Junius' letters is slight evidence of the identity of the author. They formed an era in English literature. They were admired, and of course imitated. Some imitations were more perfect than others, and he, who approached nearest the original, would convince many, that he himself was the original. Indeed it is probable that some, knowing that Junius would not reveal himself, have practised the artifice of endeavoring to be suspected that author, and of thus sharing that treasure of renown, which was reserved for a legal proprietor. But where shall we discover the style of Junius, except in his letters? Where can we find in the writings of Boyd a specimen equal to the common tenor of Junius' composition? We see an evident attempt to place words in the same arrangement; there is every where the same form of antithesis, and there is a tone of invective throughout; but there is not that gentlemanly wit and elegant sarcasm, which in Junius has a far more poignant effect, than mere passionate abuse. It is not sufficient to answer, as Dr. Johnson does on another occasion, that of all the works of genius one will be best, and another worst. When we compare the series of the letters of Junius with that of the Freeholder, written by Boyd, and find the chief excellence of the one totally wanting in the other, insomuch that one is universally admired, and will be handed down to posterity, and the other is almost forgotten; when we consider further, that the first were produced by the original genius of the writer, unaided by similar example, and that the last, with the advantage of a precedent, were written on the same subject, and addressed to men, whose conduct afforded still fairer opportunities of pointed philippic, and are yet destitute of any feature of uncommon excellence; we cannot consider them both, as emana-

tions of the same mind. Can any believe, that Hugh Boyd, who wrote the following period, was author of the most elegant compositions in the language? In the Freeholder he speaks of a courtier possessed of estates in Ireland, who "remembers that country only in the *large remittances*, which he draws from her *exhausted bosom*." Again, a prologue, which he wrote in Ireland begins thus;

> "Whilst Shakespeare's name our sister kingdom fills,
> "Shall we not write? *Shall we not use our quills?*" &c.

More has been advanced respecting this individual, because more external evidence can be produced in favor of him, than any other. He was instructed under the inspection of an intelligent parent, who was himself the friend of Swift; and early taught his son to be his admirer. He began the study of law; but inconstant and untractable, he soon broke the restraints of application, and engaged a warm partizan in the politics of his country. Attendance on the debates of parliament occupied one portion of his time; another was spent in a regular correspondence with the Public Advertiser, at the same period, when the letters of Junius were first published. He continued in London during these publications; then retired to Ireland, and soon after the Freeholder appeared. No series of compositions in the Public Advertiser can be traced to him, unless we suppose him the author in question. Many facts however depend on the testimony of Mrs. Boyd, who seems early to have suspected her husband of being the author, she so much admired. Much is related of his extreme reserve and uneasiness, whenever the name of Junius was mentioned. But the fond remembrance of a widow would naturally deceive her in favor of the man, who was once her husband. Besides, she would be solicitous to induce the world to believe, that the works then collecting for her own benefit, were the works of Junius. On this subject Mr. Heron's summary decision is thus delivered. "Boyd's "works have been published; and if there be any thing by "internal evidence more conspicuous in them than another, "it is, that Boyd was the aping imitator of Junius and of

"Johnson, with a mind of which the native energies, the "discipline, and the acquired knowledge, were utterly unequal to the efforts of his masters."

Of Mr. Burke there is no direct evidence. His pretensions, advanced by some, are his splendid talents, and his motives arising from his connection with those, who espoused the politics of Junius. Mr. Heron's opinion is thus given. "It was not Burke. The style, the favorite phraseology, the "methods of reasoning, several of the principles, the topics "and images of illustration in the letters of Junius are as entirely different from the works of Burke, as it is possible "for the effusions of one great mind to be from those of "another, on the same class of subjects."

There are many, who still maintain with confidence, that W. Gerard Hamilton is the object of our enquiry. Reserved, yet conscious of his powers, he had meditated his attack on the ministry long before he gave vent to the fermentation of his mind in that admirable philippic, called his single-speech. The politics and style of that harangue, as well as of the Diaboliad, written by Mr. Hamilton, at once convinced the world, that he had both the ability and the feelings of Junius. This was the opinion of Sir William Draper. It is related, that he had waited a long time at the post office, hoping to surprise some one in possession of a communication from Junius. At length he discovered by the light of a lamp a man of suspicious appearance, muffled in his cloak. Sir William approaching recognized the countenance of Mr. Hamilton, who retired in confusion. It is also said, that Mr. Hamilton incautiously repeated the substance of a letter of Junius, which he affirmed had appeared the same day, but which in fact was not published till the day following. These anecdotes might gain confidence, were they not opposed by others of as good authority. But it is also related, that Mr. Woodfall, proud of being the vehicle of the communications of Junius, did usually, on the receipt of one, assemble his friends and read them its contents. Many therefore beside Mr. Hamilton were apprized of the con-

timents of Junius before they appeared in print. It is also affirmed, that he made a deathbed declaration, that he was not Junius. Mr. Heron seems to be governed by the consideration of the motive and capacity of the candidates for the fame of Junius. Instead of these being criteria, by which we can determine the controversy, they are themselves questionable, and matters entirely of opinion. Of Mr. Hamilton his judgment is this. "W. Gerard Hamilton it could not "be. No, these letters bespeak a mind too fervid, to have ever "sunk into that placid unambitious indolence, in which that "gentleman spent the latter part of his life. They are evi- "dently the results of a course of study and practice in bu- "siness different from that, in which the earlier years of "Hamilton had been passed. His habits and sentiments "did not permit him to become so violently the partizan of "Wilkes, nor to dive so deep in the puddle of city politics. "He could have no interest to conceal at his death, that he "was the writer of Letters so eloquent, so mighty in their "effects, in their principles so truly constitutional. And "*assuredly the author of the letters of Junius had a mind supe-* "*rior to the caprice of concealing his right to them, at a time,* "*when its notoriety could only exalt his fame without hurting* "*his interests.* The power of classical allusion, the familiar "acquaintance with the rites of the Romish religion, the ad- "mirable skill in the nicest points of constitutional law, "which appear in the following Letters, are qualities well "known not to have belonged even to the manly and accom- "plished mind of Hamilton."

Having disposed of the abovementioned persons, and also decided, that the palm was not due to a clergyman by the name of Rosenhagen, Mr. Heron thus proceeds. "I believe "myself to have nearly discovered, who was certainly the "author of these Letters; but I have without entirely satis- "fying myself protracted my enquiries and renewed my "doubts, till the necessity of publication calls upon me to in- "terrupt them with an imperiousness, that is no longer to be "resisted." That necessity was indeed imperious, which

obliged him to usher his book into the world in this "questionable shape," when he was on the verge of a discovery, that would have given it immense value. But it seems not only to have prevented him from expressing his doubts, but also to have given him an unlimited assurance. He draws conclusions, which no length of research would warrant, and which in their own nature must rest on the mere authority of his own opinion. "The author of these letters was no other than the "celebrated Dunning, afterwards Lord Ashburton. *He* a-"lone had the motives for personal attack against Lord Mans-"field and the Duke of Grafton, which certainly inflamed "the mind of Junius. *He* alone possessed that knowledge "of the constitutional law of England, which Junius has so "eminently displayed. *He* alone had reasons of personal "interest to resolve from the very first, *that his secret should* "*die with him*, and to the last to adhere to that resolution." Mr. Heron makes several other observations of the same import, which it is unnecessary to quote; for it is certain that, unless we have better evidence than this, who is Junius "God only knows."

REVIEW.

Voyage a l'ouest des monts Alléghanys, dans les Etats de L' Ohio, du Kentucky, et du Tennessee, et retour a Charleston par les hautes Carolines. Par F. A. MICHAUX, M. D. &c. 8vo, Paris An XII. [1804.]

WE are desirous of giving our readers a brief account of this publication, as the copy before us is the only one in this part of the country, and as the information, it contains, is very important and interesting.

The author is the son of Andr. Michaux, whose *Flora*

Boreali-Americana was reviewed in our number for October last; and, in the same walks of natural history and botany, "sequitur patrem passibus æquis." Under the auspices of his Excellency, M. Chaptal, minister of the interior of France, he undertook this journey into the country west of the Alleghany mountains. The main object was to ascertain the relative situation of the principal towns on the great rivers, that empty into the Mississippi; to obtain precise ideas of the state of agriculture and the natural productions of the region, and to procure exact information on the commercial relations of the western states and Lower Louisiana.

He sailed from Bourdeaux on the 7th of Fructidor [August] of the IX year [1801], and arrived at Charleston S. C. the ninth of October following. In the spring of 1802 he took passage to New York, and thence the stage to Philadelphia. Hence he pursued the usual route through Lancaster, York, and Carlisle to Shippensburg.

The following remark on the fare at public houses occurs at page 34. "Taverns are greatly multiplied in the United "States, especially in the villages; but, except in large "towns, they are bad enough. However in rum, brandy, "and whiskey there is no deficiency of supply; for these ar- "ticles are considered, as of the first necessity, and the prof- "its of the innkeepers principally arise from the sale of ar- "dent spirits, of which there is a great consumption. Trav- "ellers must wait the usual hour of the family for their re- "past. The breakfast consists of bad tea, worse coffee, and "slices of bacon, fried in a pan, to which are sometimes ad- "ded eggs, or a broiled chicken. The dinner is of boiled "salt beef and roasted fowls, with rum and water to drink. "Supper consists of tea, coffee, and bacon. There are al- "ways several beds in the lodging chamber, which are rarely "furnished with light colored sheets, and fortunate is the "traveller, who arrives on the day, when they are changed."

Meeting at Shippensburg with an American officer, who was going to Pittsburg, they agreed to buy a horse to carry their baggage; and whom, in the yankee style, they could al-

ternately "ride and tie," and thus lighten the fatigues of their journey over the mountains. He makes but few remarks on these sublime elevations. His chief attention was directed to the trees, which covered their sides, or the shrubs, which fringed their tops. In the valley of Ligonier he discovered a new species of the *Azalea*, which was in full bloom. The shrub was twelve or fifteen feet high; and the flowers, which were perfectly white, and much larger, than those of the *coccinea* and other varieties, diffused a most delightful fragrance.

The historian of the *Whiskey Rebellion*, Judge Brackenridge, may avail himself of the following document in the second edition of his book. Describing the rejoicings at Bedford on account of taking off the tax on whiskey, M. Michaux observes p. 42, "the taverns, and particularly that, "where we lodged, were filled with drinkers, who made a "shocking tumult, and appeared excessively intoxicated. "The chambers, the entries, and the stairs were strewed "with men, that were dead drunk; and those, to whom ut- "terance remained, expressed only grumblings of rage and "horrid imprecations. The passion for spiritous liquors is "one of the traits, that characterizes the inhabitants of the "interior. This passion is so strong, that they quit their "homes from time to time to go and get drunk at the tav- "ern; and it may be doubted, whether there are ten in a "hundred, who can refrain, when they have the opportunity "for indulgence."

The VI chapter contains "an account of Pittsburg; its "trade; the construction of vessels of heavy tonnage, and a "description of the Alleghany and Monongahela rivers." This is an interesting chapter, but it has few particulars, which are not *more distinctly and fully stated* by Mr. Harris, who was there eight months after, and about the time M. Michaux arrived in France. Indeed the similarity of the accounts of the two writers is so apparent, that it is probable they consulted the same intelligent gentlemen at Pittsburg, and obtained from them similar documents.

Meeting with Mr. Craft, who was going to Kentucky, M. Michaux agreed to be his companion. On July fourteenth they set out on foot across the country to Wheeling, and thence took water passage.

The particulars of the villages, they passed, and of the settlements on the borders of the Ohio, till they arrived at Limestone, contain little, that is important, or new.

The following is extracted to corroborate what has been elsewhere published of the size of some trees on the banks of the Ohio. "Having stopped at a house on the right hand "bank of the river, thirty six miles above Marietta, we saw a "sycamore, *Platanus Occidentalis*, whose trunk at two feet "above the ground was swolen in a prodigious manner. "Two feet higher it measured forty seven feet in circumfer- "ence. It appeared to preserve the same dimensions to the "height of fifteen or twenty feet, where it divided into branch- "es of proportionate size. There appeared no indications "of its being hollow, and I convinced myself, that it could "not be so, by striking it in several places with a beetle. "Our host assured us, that one much larger grew in the "woods about two miles distant. This reminded me of "a remark of my father's, as he passed this way, that 'on "an island below Marietta there is a sycamore, which at five "feet above the ground, where the stock was most uniform, "was forty feet four inches in circumference, making about "thirteen feet diameter."

He arrived at Limestone in Kentucky on the first of August.* The remarks, which he made here "on the shells "and fish of the Ohio, on the settlers upon the banks of "the river, on the state of agriculture, emigrations, and the "commercial relations of this part of the United States," form the interesting subject of the twelfth chapter.

He mentions a large kind of muscle, of which there are abondance in the bed of the Ohio, from two to five inches in length, whose shell contains a fine pearl, which is wrought at

* It is printed "Avril," but this must be a typographical error.

Lexington into elegant sleeve buttons. It is a new species, and has been named by Citizen Bose the *Unio Ohiotensis*.

"The inhabitants on the bank of the Ohio employ the "principal part of their time in the chase of the deer and the "bear, whose skins are an article of sale. The taste, they "contracted for this kind of life, is prejudicial to the cultiva- "tion of the ground; so that their farms are little attended "to, which, though consisting of from one hundred to four "hundred acres, have generally but eight or ten acres, that "are cleared. However the produce, *they* yield, with the "milk of their cows, furnishes sufficient for their subsist- "ence and that of their family, which is always pretty nu- "merous, consisting of six or seven children. The houses, "they inhabit, are built on the borders of the river, on charm- "ingly agreeable scites, open to a prospect truly delightful. "But their construction does no credit to situations so de- "lightful. They are only miserable log houses, without win- "dows, and so small, that the two beds, they contain, occu- "py the chief part of the interior. Two men can raise and "finish one of these cabins in less than three days, which, "from their smallness and mean appearance, seem rather to "belong to a region, where wood cannot be found, than to "a country, where it abounds."*

On the route from Lexington to Limestone, which he travelled on foot, he visited May's Lick. "I stopped," says he, "to examine the processes, here pursued for the extraction "of salt. The pits, which supply the salt water, are about "twenty feet deep, situated fifty or sixty paces from Salt riv- "er, the waters of which are most saltish during the heat of "summer. Ten or twelve iron kettles for evaporation are "placed in a row over a ditch four feet deep, and of a width, "proportioned to their diameter; having their sides support- "ed by a wall, and the interstices between the cauldrons "closed with stones and clay. The wood is cut into clefts "of about three feet in length; these are pushed in at one "end of the trench. There can be very little economy in "this kind of furnace, for it must consume a prodigious quan-

*Page 116.

"tity of wood. I made this remark to the workmen, who "told me, that they knew no other method, and should con- "tinue this, till some old country people [*gens du vieux pays*] "should come, and teach them better. The high price of "labor for cutting and transporting the wood and the small "quantity of salt, which the waters yield, make the product "of very high price, for it sells at four dollars a bushel."

Some account is next given of Lexington, its buildings, stores, and trade. Here our author formed an acquaintance with Dr. S. Brown, whose researches into the mineralogy and natural history of Kentucky have been very curious; and some of whose publications on these subjects may be found in the transactions of the Philosophical Society at Philadelphia, and in the New York Medical Review.

Then follows an account of the culture of the vine in Kentucky, and a description of the vineyard of M. Dufour, a Swiss gentleman, who for about eight years had been engaged in this project.

Having purchased a horse, he continued his journey; crossed Hickman's ferry, and passed over Mulder Hill to Green River; thence over the vast barrens, or prairies, to Nashville.

His account of a *camp meeting*, at which he was present, is a doleful exhibition of fanaticism.

From Nashville he proceeded to Fort Blount and West Point, and then crossed the wilderness. He made some botanical excursions on the borders of Roaring river, visited the salt licks, saw and described some of the Cherokee Indians, and reached Knoxville about the middle of September. After describing this town and its environs, its merchandize, and trade, a chapter is devoted to "general observation on "the state of Tennessee," another to "the culture of cotton," and a third to "East Tennessee, or Holston, its productions, "population, and trade."

Leaving Jonesborough September 21 1802, he crossed the mountains to Morgantown in North Carolina, and reached Charleston S. C. October 18, having made a circuit of eighteen hundred miles. Here he tarried till the beginning of March 1803, and then embarked for France.

Would our limits admit, we should be glad to extract largely from this interesting work, but we must dismiss it, regretting that our readers, from its scarcity, may not soon have an opportunity of possessing themselves of the information in geography, natural history, and botany, with which it is replete.

A view of South Carolina, as respects her natural and civil concerns. By John Drayton. Charleston, W. P. Young, 1802. 1 vol. 8vo, pp. 252. 3 dolls. boards.

EVERY attempt to describe the several divisions of the United States merits a welcome reception, and is entitled to a very candid and indulgent criticism. Those, whose official stations or family connexions afford the best means of obtaining historical or biographical knowledge, may not possess much general science, nor have opportunities of cultivating a literary taste, or improving their talents for composition. The want of elegance ought not therefore to be so severely censured in works of this nature, as in most others, if they convey useful information. Had these considerations been duly regarded, less ridicule and censure would have been lavished on the "history of the District of Maine;" which, though often ungrammatical, and always inelegant, contains many curious historical details, and interesting topographical descriptions.

The performance, now under review, though far superior in point of style to that publication, yet wants the finished eloquence of Ramsey, the chaste elegance of Belknap, the polished correctness of Williams, and the terse perspicuity of Minot. The writer displays a lively imagination; but, as this does not appear to have been regulated by classical discipline, it leads to frequent diffuseness and occasional bombast. An extract from page 53 will afford illustration of this, and serve, as a specimen of his talents for description.

"For quantity of water and grandeur of appearence perhaps the Catawba Falls are the most interesting of any in this state. They are situated a lit-

" tle above Rocky Mount; and the approach to them is over hills, which line " the sides of the river. On either side the rocks are piled up in a wall of ma- " ny feet high; and hills, rising above them in sharp, conical summits, nod " over the rupture below. Now the Catawba is arrested in its course, and " from a width of one hundred and eighty yards this river is forced by the " hills and rocks on either side to shoot down 'the Gulph'* in a channel of " only sixty five yards wide. Collecting its waters, impetuous and noisy it " thunders down the falls, tumbling over massy rocks, and foaming from shore " to shore, wheeling its large whirlpools, and glancing from rock to rock " with maddening fury; nor ceasing its troubled waves, until it has over- " leaped twenty falls in the distance of two and an half miles, and has pre- " cipitated from its height a depth of ninety feet. Here, below Rocky Mount, " it begins to subside, and spreads over a channel three hundred and eighteen " yards wide, but is not composed. For miles below rocks are scattered in " its way, at times irritating its waters, and provoking the rapidity of its stream. " So a proud and haughty disposition cannot bear control; but rushes on- " ward with unabating violence, scorning all opposition, which is surmounta- " ble. Repossessing its tranquillity by slow degrees, and becoming again in- " censed with whatever rises in its way."

More of this poetico-prosaic rant occurs in the next page.

" Marked by a bold and singular appearance, the precipice of the Table " Mountain, called the *Lover's Leap*, is deservedly ranked, as one of the great- " est natural curiosities of this state. From the valley below it looks like an " immense wall stretching up to heaven; presenting its naked but unchange- " able front ever to the influence of the seasons. This precipice descends " from the summit of the mountain a depth of near four hundred yards, appa- " rently of solid rock. And from its base to the bottom of the valley, over " which it stands, is probably four hundred yards more. Below this proud " eminence rest the whitened bones of various animals, whose incautious steps " led them too near the edge of this desperate height. And above its sum- " mit is often enveloped with heavy clouds. Towards the base of this preci- " pice are caverns, which attract the notice of travellers, as there are also in " many parts of the mountain. One of these towards its summit on the west- " ern side bears the name of the governor of this state, who passed a night in " it with some of his friends in October 1801, during the continuance of a se- " vere storm of rain; and who were there perfectly sheltered both from the " wind and rain."

It may amuse those, who do not know the fact, to learn, that this "governor" was no other than the modest author.

He has very frankly acknowledged his obligations to those, from whose works he has derived much assistance. Any one, acquainted with an anonomous history† of South

* "That narrow part of the river is so called."

† The author of this history is well known to be Rev. Alexander Hewatt, now D. D. The name is incorrectly quoted by governor D. and by most others, "*Hewit.*" He was pastor of the presbyterian church in Charleston; but, being a loyalist, he went home in 1775, and settled in Edinburgh. He was a popular preacher, a correct scholar, a pious christian, and an accomplished gentleman. A volume of sermons, printed in 1803, affords additional proof of his taste, genius, and erudition. His history is very scarce; and, if another edition of it were published, which the author contemplated in 1804, bringing it down to that period, it would probably meet a ready sale.

Carolina and Georgia (2 vol. 8vo, 1779) will perceive, that he is greatly indebted to that for his account of the climate, diseases, storms, and inundations. Walter's "Flora Caroliniana" (Lond. 1788, 1 v. 8vo.) and Bartram's Travels (Phil. 1791, 1 v. 8vo.) furnish the chief materials of his botanical catalogue and list of animals. He also owes much to the learned and accomplished Dr. Ramsey for his *civil* history.

The mode of cultivating and preparing for market their great staples, rice and cotton, is detailed with accuracy; and, though rather prolix, may gratify some readers, who have not seen the management of a southern plantation.

"About the twentieth of March the spring has so far *made its appearance*, "as to *enable* the sowing of rice in the tide lands; the inlands are not planted "until the first or second weeks in April, as their soils are of colder nature. "Now the red flowering maple tree has put on its scarlet robe, the alder its "blossoms, and the willow its leaves; the elder also shoots up vigorous stalks "from the rich lands, in which it grows, and the swamp sloebush is covered "with a profusion of snowy blossoms. The wild geese and ducks have de-"parted for northern regions; and the planter, freed from their ravages, "begins *seriously* to sow his crop; continuing that business from time to "time, until the tenth of June; after which the seasons scarcely permit its "being matured before the frosts set in. For this purpose the land, having been "previously turned up, is drilled either with plows or hoes, but most gene-"rally with the hoe, into about 100 or 125 trenches in the half acre; or "80 trenches in a quarter of an acre; and rice is sown therein, from one to "two bushels the acre. It is then covered, and the general custom of tide "planters is immediately to *flow* the fields with water; keeping the same "on from two to four days, according to the season and the heat of the weath-"er. This effects two good things; first killing all worms, which may be "in the ground; and secondly disposing the grain to quick vegetation. The "water is then *run* off, and in five or six days the rice begins to appear; com-"ing up regularly throughout the field. Inland planters have not this ad-"vantage; their lands very often remain in a wet state throughout a great "part of the winter, and are thereby of cold nature, unfriendly to early ve-"getation. Many of *them* therefore do not begin to sow their rice crop until "the second week in April; and in general all of them, after having sown it, "find it more prudent to wait for *seasons* to bring it up, than by flowing to "exhaust their reservoirs at so early a period. Hence, according to the dif-"ferent stages of dryness or moisture in their fields, the rice either vegetates "quickly, or is retarded for some weeks; and perhaps ultimately rots in the "ground, if not assisted by some timely shower. Besides this, so much time "elapses, before the rice comes up, that grass in many instances comes up with "the grain, retarding the growth of rice, and increasing the labor of hoeing.

"After the rice *be* some inches high, and *have* attained a little strength, it "requires an hoeing. This is a necessary business, as without it the plant "will sometimes sicken and die. Three or more of these hoeings are common-"ly given to rice during its growth; and at the second hoeing the toil be-"comes more serious; for now the grass is handpicked from the roots of the "rice. After this operation *be* over, a *flowing* in tide lands is commonly giv-"en, and continued from ten to twenty days; in order to give the rice a

"*stretch*, and to prepare it for branching, which it now begins to do; after "which the water is *run* off gradually, and the rice remains dry for some "time. This is a critical period of the crop; as the harvest proves good or "bad in proportion to the branching of the rice; where every branch pro- "duces one ear, containing from one hundred to two hundred and fifty or three "hundred grains, as the land may be productive. In dry seasons the rice, "when growing, is liable to attacks from a small bug, equally injurious to "it as the Hessian fly is said to be to wheat, or the blast to sugar canes. "These insects attach themselves to the rice, and suck out all the nourish- "ment of the plant. In tide plantations this mischief is easily remedied, by "opening the sluices, and by flowing the fields with water. But the hap- "less inland planter, as was before observed, has not this conveniency; pa- "tience and hope are the only sources, to which he can then apply for con- "solation.

"Three months after the sowing of rice it begins to joint, blossom, and "form the ear; water is now absolutely necessary, for without it there is "much light rice; and whenever it can be thrown on from rivers, or reser- "voirs, it is so done; and is retained thereon, with a change of water, if "convenient, until a few days before harvest. This grateful operation in "agriculture begins generally on tide lands towards the end of August; and "in September the harvest becomes general throughout the state."

"After harvest the crop is placed in the open barn yards, either in stacks "or in large ricks. It is then threshed out by hand flails, on a level barn "yard or floor, made of rammed clay, or of portions of sand and tar; and "being winnowed from the straw, is ready for beating. This operation was "formerly performed by manual labor, with a pestle and mortar; and is "still so done in some parts of the state. But the legislature, as early as the "year 1691, turned their attention towards *ameliorating* labour, passing a "law to encourage the invention of machines, engines, and mills, for this "and other purposes. And, what with public patronage and private ne- "cessity, the rice mills in this state are now arrived to a perfection, une- "qualled by those of any part of the world.* A truly happy event, arising "no doubt from that freedom of mind, which, like the American govern- "ment, gives free scope to every rational pursuit, and encourages those la- "tent powers into action, which despotic governments and unjust monopo- "lies often endeavour to destroy.

"Three kinds of rice mills, called *pecker*, *cog*, and *water* mills, are used in "this state. The first is the most simple; and probably that, which was "first in use. It is so called from the pestle's striking somewhat in the man- "ner of a wood-pecker, when pecking a tree. The second consists of a "large cog horizontal wheel, turning a trundle wheel; working upright "pestles, nearly on the same principles as a madder mill. Both of these "mills are worked by oxen, mules, or horses; and generally beat out from "three to six barrels of rice a day. For these the rice is generally ground "by wooden mills, which separate the chaff from the grain; and the chaff "is afterwards blown away by hand windfans. The rice is then beaten in "the mills, until it be sufficiently polished and cleansed from the flour. It is "then sifted by different sized wire seives; and afterwards is packed in bar- "rels for market."

"About the latter end of March or beginning of April commences the sea- "son for planting cotton. In strong soils the land is broken up with ploughs, "and the cotton is sown in drills about five feet from each other, and at the "rate of nearly a bushel of seed to the acre; after which, when the cot-

* *See an account of the Chinese rice mills, in Van Braam's Chinese Embassy, vol. II. p. 286, 292. Also in Staunton's Chinese Embassy, vol. II. p. 395.*

" ton is a few leaves high, the dirt is thrown up in a ridge to the cotton on
" each side, by a plough, with a mould board adapted to that purpose. Or,
" in the first instance, beds are made rather low and flat, and the cotton is
" sown therein. By some they are sown in holes at about ten inches dis-
" tance; but the more general practice is to sow the cotten in a drill, along
" the length of the bed; after which it may be thinned at leisure according
" to its growth. In rich high land soils not more than fifteen of these beds are
" made in a quarter of an acre; but in inferior lands twenty one beds are
" made in the same space of ground. When the plants are about four or
" six leaves high, they require a thinning; at which time only a very few
" plants are left at each distance, where it is intended the cotton is to grow;
" and from time to time these plants are thinned, until at length two plants,
" or only one, are left at each distance. Where the land is not rich, the
" plants remain within ten or twelve inches of each other; but, when a lux-
" uriant growth is induced, they are thinned to eighteen inches, and two
" feet; and in rich swamp lands, to four feet distance in the rows. At the time
" of thinning also the first hoeing is generally given; and the rule is not
" to draw the earth down, but constantly to draw up a little earth, at each
" hoeing, to the plant; and to give the fields a hoeing every two or three
" weeks. With some planters the practice of topping the main stalk has
" been used, when the plants are too luxuriant; but the plant throwing out
" consequently an abundance of suckers, and thereby increasing the toil of
" the negroes to pull them away, has induced its discontinuance.

" Towards the middle of June the plants begin to put forth their beauti-
" ful blossoms; and continue blossoming and forming the pods until the
" frosts set in; at which time all the pods, which are not well grown, are
" injured and destroyed. Early in August the harvest of cotton begins,
" on the sea islands; and in September it is general throughout the state,
" continuing until December. The cotton wool is contained in the pod in
" three or four different compartments; which, bursting when ripe, pre-
" sents the cotton full blown to the sight, surrounding its seeds. In small
" bags of oznabergs, which are slung over the negroes shoulders for the pur-
" pose, the cotton is then picked from the pods, and is carried home to the
" cotton house. From whence, for one or two days thereafter, it is taken
" out and spread to dry on a platform, adjacent to the house for that pur-
" pose; after which it is ready for ginning. And various kinds of gins are
" used for extricating this valuable staple from its seed. Those at present in
" use are foot gins, Eves's gins, barrel gins, and saw gins.

" Foot gins are worked with cranks by a foot board or treadle, almost re-
" sembling a turner's lathe. They are composed of two small rollers, about
" three fourths of an inch diameter, which by pullies are made to turn contrary
" ways. To each of these gins a negro is placed with cotton for ginning;
" this he constantly applies to the rollers on the side next to him, which, by
" their motion, draw the cotten from the seed. It then falls into a bag, and
" the seed is discharged on the ground. With one of these gins, a negro
" will gin from twenty to twenty five pounds of clean black seed cotton in
" a day; and can clean out about 10001bs. of clean cotton during the season.

" Eves's gins work similar rollers, with additional mechanism; consisting
" of iron teeth and pullies, by which the mill, with a little assistance, feeds
" itself. These mills are worked by horses and oxen, or by water. They
" were sometime past introduced into Beaufort district; but not answering
" the expectations, which had been formed of them, they are but little used.

" Barrel gins are either worked by oxen or water; and may be said to be
" nothing more than foot gins, to which greater power is applied, by com-

"plicated mechanism. This consists of a large driving cogwheel, working "a small trundle wheel. This smaller wheel gives motion to a large cylin- "der, or barrel, round which, from eight to twenty four sets of bands are "passed, communicating with the pullies of as many cotton gins; which are "fixed in rows on each side of it. A negro is stationed at each of these gins, "to feed it with cotton; besides one, who superintends the whole; and the "larger kind of these mills will gin out from 6 to 800 weight of clean cot- "ton in a day.

"The saw gins are used particularly for extracting the cotton from the "green seed to which it closely adheres. This mill is worked either by ox- "en or water, and consists of an horizontal cog-wheel, or a water-wheel, "working a band which puts the pullies of the saw mill in motion. One of "these pullies turns a cylinder, round which is affixed from twenty to forty "circular iron plates, about three-fourths of an inch distant from each other, "serrated at the edge; which continually revolve betwen iron straps, into "the compartment where the cotton is placed; and thus tear the cotton "from the seeds, as the space through which they revolve, is not sufficiently "large to let the seeds pass through. Another pully moves a cylinder with "a set of brushes opposite each saw; which takes the clean cotton from the "teeth of the saw, and discharges it from the gin. One person, besides the "packers, and those who drive the oxen, is sufficient for attending this gin; "and the cottan cleaned by it daily, may be from six to nine hundred weight.

The mention of "saw gin" reminds us of a fact, which is probably suppressed by the writer, because reproachful to his *republican* friends in the legislature of South Carolina. Mr. Whitney, proprietor of the armory near New Haven, which evidences surprising mechanical ingenuity, was the original inventor of the great saw gin. A handsome grant was made by the state of North Carolina to Mr. Whitney for his consent to the general adoption of this important improvement; but in South Carolina no remuneration was made, and a very unfair interference in the right of constructing this machinery was suffered to pass with impunity.

The following character of his fellow citizens intitles the author to the credit of impartiality. The praise is not exaggerated; it is not so lavish, as most visitors would bestow.

"Education having a natural influence on the modes of living, character, "and diversions of a people; a diversity in these respects prevails throughout "the state, in proportion, as citizens are removed from sources of urbanity "and civilization. Carolinians are charged with a behaviour, favoring too "much of the haughty and supercilious. If any be so in this state, however "great their respectability and learning, a portion of odium necessarily would "attach to them on that account; but, should they have no respectability or "learning, if any there should be, and in riches suppose these defects to be "compensated; they would never fail meeting with deserved contempt. Inde- "pendence with them may have been taken for haughtiness, and frankness in "language and behaviour for superciliousness; but all strangers, who visit "our shores, must bear witness to the politeness and civility, which render

" the acquaintance of Carolinians infinitely agreeable. That subtle cunning, " which between individuals is in some countries constantly on the watch to " delude or betray, has no part in the Carolinian character; nor do politics " draw impassible lines between friends, or marr those pleasures of acquaint- " ance, which they wish to indulge."

Provincial phrases occur very frequently in this volume; many of which sound very uncouthly to those, who are not accustomed to them. New England is often satirized for the number of cant words, in use among the inhabitants; but those, who travel much in other of the United States, will be convinced, that the common dialect of Massachusetts is at least *as pure*, as that of any of her sisters. Should any Carolinian notice this remark, he will probably pronounce it a mere "*yankee GUESS;*" but we "*count* it *authentic.*" People south of the Delaware familiarly speak, and Drayton repeatedly writes of "*growing* cotton," *making* a crop;" the subjunctive mood is used for the indicative, "this *be* true," &c. The peculiarities of language, marked by italics in the extracts, above given, will farther confirm our observation. For these and other defects it is but fair to give the author's "plea in " abate ment" in his own words.

" This work is at length brought to a conclusion, agreeably to the plan " proposed. To the liberal and candid I freely submit it; not doubting but " their animadversions respecting its contents will be directed by moderation " and propriety. That its errors will be corrected with good nature; or its " omissions be noted with politeness. To others I can only say, it is much " easier to destroy, than to build; to defame, than to praise. Their censures, " malevolent given, will not injure the good intention, which has influenced " this composition; nor, although I shall even have failed, will the attempt, " which I have made to recite the happy progress of my native country, be the " less honorable."

Illustrations and reflexions on the story of the witch of Endor. A discourse, delivered at West Springfield; by Joseph Lathrop D. D. pastor of the first church in that town. Springfield, Brewer, 1806.

DR. LATHROP has been long known to the world, as a man of taste, learning, and piety. His publications are generally read with avidity, and have added much to the literary and theological reputation of our country. We

took up this tract therefore with much expectation, and have read it with much pleasure. It comprehends an interesting and satisfactory illustration of the story of the witch of Endor, as related in the first book of Samuel. The author has constantly adhered to the obvious and literal meaning of the scripture terms, without attempting to resolve the whole account into a juggling trick, or a mystery. In this particular, as we conceive, he has acted judiciously. It is certainly taking a very unjustifiable liberty with the sacred writers to consider, as allegorical and uncertain, what they have professedly recorded, as historical facts; because it supposes them incapable of telling a plain story, and because, if such statements are not to be understood, as strictly true, it will be impossible to determine, with any degree of certainty, what parts of the bible are representations of events, which have actually existed. The proper question in the present and all similar cases seems to be, not whether the narrative is capable of being viewed in a different light, or of being made to coincide with our own ideas and wishes; but whether, if the authors of the account had designed to be understood according to the common signification of the terms, which they employed, they would not probably have chosen these, or similar words? Or whether any other mode of expression could have rendered their meaning more explicit and intelligible? When a literal construction is not manifestly absurd, or contradictory to evident truths, it is wrong to have recourse to figurative or doubtful explanations.

We have been induced to make these remarks by the extreme reluctance, generally manifested, to believe the circumstances, which occurred at this interview of Saul with the sorceress. It is judged incredible, that the prophet Samuel was really present, because no ceremony of incantation, or parade of circles, magical phrases, and distorted limbs can bring back to the world a soul, once departed. But nothing can be plainer, than the language of the bible on this point. A figure certainly did appear, to the inexpressible terror of the woman. It foretold some events, that were to happen

on the following day, and which were absolutely above the knowledge of any human being. No supposition therefore, which explains these facts by the assistance of a third person, whose business was to personate a ghost, and utter solemn responses, is admissible. Indeed here lies the difficulty of such an opinion. It is impossible for any human understanding to foresee contingent events. Where a course of occurrences, independent of any existing or known cause, is minutely and accurately predicted, there must be the immediate agency of the Deity. Of this description were the predictions, which Saul distinctly heard; they could therefore have proceeded from no one but Samuel.

This is the opinion, defended in the sermon, now under consideration. Dr. Lathrop admits, that the appearance of the prophet was not effected by the enchantments of the sorceress; but believes, that "he was sent by the power of God, that Saul in "his own way and by the very person, whom he wished to "see, might be reproved for his own wickedness, and warned of the destruction, that awaited him." It was no phantom, or spectre; but the prophet himself, "raised, and "exhibited in his former habit, as Moses and Elijah afterward appeared on the mount of transfiguration."

The inferences are as follow.

"1. It teaches us the separate existence of the soul after death, and affords "a proof of the resurrection of the body."

"2. We infer, that the spirits of pious men were formerly, and may be "still on some occasions employed, as ministers of God's providence in this "world."

"3. The story warns us of the guilt and danger, which we incur, when we "take indirect measures to learn the secrets of providence, and the events of "futurity."

There are some curious remarks in the following paragraph.

"Infernal spirits, who are roaming about in the world, may doubtless have "a knowledge of some things, which are not generally known to mortals; and, "though they have not a foreknowledge of the unrevealed purposes of providence, yet from their natural subtlety and long experience it is reasonable "to suppose, that in some cases they can make more shrewd conjectures concerning future occurrences, than men can ordinarily make. And it is not "doubted, but that in some way or other they can suggest to the human mind "many thoughts, which would not have arisen spontaneously. Now, when "men addict themselves to divination, as a trade and profession, as well, as "when they pursue any other wicked course, they lay themselves open to the "influence of evil spirits, become in a peculiar manner susceptible of sugges-

" tions from them, and are, perhaps without any consciousness or suspicion of " their own, led captive by them at their will. And, though these diabolical " suggestions frequently prove fallacious, yet, if in a few instances they " should be verified in fact, these few would be sufficient to keep up the credit " of the diviner and his pretended art; besure among weak and credulous peo- " ple; for the failures are seldom mentioned, and soon forgotten; but the ver- " ifications are often related, and long remembered."

The fourth inference is, that " hearkening to diviners tends " not only to destroy religion, but to dissolve our mutual confidence, and sub- " vert our social security."

" Let us suppose," says the author, " that people generally give credit to " such persons, and then see what will be the consequence. A casualty hap- " pens, or some mischief is done in our neighbourhood; a barn is burned, or a " man is missing, possibly dead, or property is lost. We know not how, but " we suspect it is done by some designing villain. We dispatch a messenger " to the conjurer. What is the moral character of this conjurer we know " not, nor do we much care. It is not the man, but the conjurer, with whom " we are now concerned. If we cannot trust him in any other capacity, yet " we can trust him in this. The messenger goes and opens his business; an " answer is given, importing, that the mischief was perpetrated by a certain " man of such a description. We think of somebody, to whom the descrip- " tion, with a little help of imagination, will suit tolerably well. Or perhaps " the messenger has an enemy, whom he suspects, and prejudice will easily " modify the picture so, as to represent him. A hint is given; it is thrown " into circulation; it gains credit; and an honest man is ruined. Thus divi- " nation, when it is held in general repute, puts it in every man's power to " destroy every man, whom he will."

The style of this discourse is not remarkable for smoothness, or ornament. But we can bestow on it much higher praise. It is plain, forcible, and perspicuous. These qualities do infinitely more honor to the pulpit, than musical periods, and delicate allusions, which, though they may decorate lighter compositions, add nothing to the dignity of religious addresses.

POETRY.

Εἰδύλλιον ΜΟΣΧΟΥ.

ΤΑΝ ἄλα τὰν γλαυκὰν ὅταν ὤνεμος ἀτρέμα βάλλῃ,
Τὰν φρένα τὰν δειλὰν ἰρεθίζομαι, οὐδ' ἔτι μοι γᾶ
Εντὶ φίλα, ποτάγει δὲ πολὺ πλέον ἄμμι γαλάνα.
Αλλ' ὅταν ἀχίσῃ πολιὸς βυθὸς, ἀ δὲ θάλασσα
Κυρτὸν ἰπαφρίζῃ, τὰ δὲ κύμματα μακρὰ μιμίσῃ,
Ες χθόνα παπταίνω καὶ δένδρεα, τὰν δ' ἄλα φεύγω·

Γᾶ δέ μοι ἀσπαστὰ, τάχα δάσκιος εὔαδεν ὕλα,
Ενθα καὶ, ἢν πνεύσῃ πολὺς ὤνεμος, ἁ πίτυς ᾄδει.
Η κακὸν ὁ γριπεὺς ζώει βίον, ᾧ δόμος, ἁ ναῦς,
Καὶ πόνος ἐντὶ θάλασσα, καὶ ἰχθῦς ἁ πλάνος ἄϝρα.
Αὐτὰρ ἐμοὶ γλυκὺς ὕπνος ὑπὸ πλατάνῳ βαθυφύλλῳ,
Καὶ παγᾶς φιλέοιμι τὸν ἐϝγύθεν ἦχον ἀκούειν,
Ἁ τέρπει ψοφέουσα τὸν ἄϝριον, οὐχὶ ταράσσει.

TRANSLATION.

IDYL OF MOSCHUS.

ALONG the smooth cerulean deep
When murmuring breezes softly sweep,
And waves forget to roll;
No more the land has charms for me,
I long to tempt the inviting sea,
And spurn at fears' control.

But when the winds are roused again,
The white surf heaves along the main,
And angry tempest raves,
To shore I cast my fearful eyes,
I see the peaceful groves arise,
And shrink from stormy waves.

Me the fair scenes of land shall please,
Her sylvan haunts, her sheltering trees,
Whose branches wildly swing.
What tho' the gloomy tempests throng?
The echoing blast, that drives along,
Shall teach the pine to sing.

How hard the fisher's hapless fate!
On faithless seas condemned to wait
A poor precarious gain;
A tottering bark his only home,
While drench'd with ocean's briny foam,
And chill'd with battering rain.

To me how sweet, when summer glows,
The tranquil hour of cool repose
Beneath the plane tree's shade!
How sweet the fountains murmuring sound,
That charms the listening fields around,
And soothes the silent glade.

ΣΙΜΩΝΙΔΟΥ ΚΕΙΟΥ

ΛΕΙΨΑΝΟΝ.

Ὅτε λάρνακι ἐν δαιδαλέᾳ ἄνεμος
Βρέμε πνέων, κινηθεῖσά τε λίμνᾳ
Δείματι ἤριπεν, οὐδ' ἀδιάντοισι
Παρειαῖς, ἀμφί τε Περσεῖ βάλε
Φίλαν χέρα, εἶπέν τε· ὦ τέκος,
Οἷον ἔχω πόνον· σὺ δ' ἀωτεῖς, γαλαθηνῷ τ'
Ητορι κνώσσεις ἐν ἀτερπεῖ δώματι,
Χαλκεογόμφῳ δὲ, νυκτιλαμπεῖ,
Κυανέῳ τε δνόφῳ· τὺ δ' αὐαλέαν
Ὑπερθε τεὰν κόμαν βαθεῖαν
Παριόντος κύματος οὐκ ἀλέγεις,
Οὐδ' ἀνέμου φθόγγων, πορφυρέᾳ
Κείμενος ἐν χλανίδι, πρόσωπον καλόν.
Εἰ δέ τοι δεινὸν τόγε δεινὸν ἦν,
Καί κεν ἐμῶν ῥημάτων λεπτὸν
Ὑπεῖχες οὖας, κέλομαι, εὖδε, βρέφος,
Εὐδέτω δὲ πόντος, εὐδέτω ἄμετρον κακόν.
Ματαιοβουλία δέ τις φανείη,
Ζεῦ πάτερ, ἐκ σέο· ὅ τι δὴ θαρσαλέον
Επος, εὔχομαι τεκνόφι δίκας μοι.

TRANSLATION

A FRAGMENT OF SIMONIDES, THE CEIAN.

NOW, in her little ark confined,
Danaë* hears the howling wind.
The surging billows, as they roll,
With deepest terror chill her soul;
And down her cheek, with sorrow drear,
In silence steals the trickling tear.
The little Perseus she addrest,
And fondly clasped him to her breast.
Sweet boy, what pains harass my mind,
While slumbers calm thy senses bind!
Thou sleep'st tho' in this cheerless cell,
Whose brass bound joints each ray repel;
Where, tho' the moon imparts her light,
We feel one dark, perpetual night.
Thou heedest not, that thy flaxen head,
Tho' dry, is deep in ocean's bed.

* Danaë, daughter of Acrisius, king of Argos, having produced a son, called Perseus, by the embraces of Jupiter, was inclosed with her infant in a chest, and committed to the sea.

Laid on thy purple robe, sweet boy,
No roaring winds thy peace annoy.
My lovely infant, pure, as snow,
Didst thou thy perils truly know,
Thou would'st incline thy listening ear,
Thy weeping mother's plaints to hear.
Sleep on, sweet babe, in quiet sleep,
And sleep in peace, thou swelling deep,
And sleep, if favoring Jove decree,
The piercing stings of misery.
Or if my prayer too bold appear,
Deign for my infant's sake to hear,

ODE TO SPRING.

WE have little hesitation in recommending the following poem to the lovers of Spring. This season in our country blooms not, as in the valleys of Languedoc or on the slopes of Savoy; yet the fancy of the poet may change our late blossoms into early roses, and our eastern sleets into the pleasant south wind. The lover of the muses has looked with his own eye on nature; the curious delicacies, which he has remarked, might have delighted Cowper, and his general richness of expression would not have been disregarded by Akenside. To such a writer we offer praise and encouragement; praise, because it is due, and encouragement, because it is necessary. Without doubt it is honorable to be engaged in the subtle principles and the nice practice of law, yet his profession should not hinder the poet from sometimes going out and musing at eventide. Let him study Coke, but let him not forget Milton: from the former he may learn the track to riches, by the latter he may be shown the path to renown. Renown is better than riches, and a mutual friend has declared, that the little volume of Collins' poetry is worth all "the negociations of Walsingham."

TO leafless forests, pervious to the gale,
To barren hilltops and the miresunk vale;
To dreary fields, while chills the piercing air,
What feeling swain would lead the tender fair?
Could e'er the bard be tempted here to stray,
In what close bower might he prepare the lay?
Where in the woodbine alcove to repose,
Whose blossomed leaves each trellised fissure close?
E'en there scarce welcome were the fragrant flower,
That shut the sun's warm radiance from the bower,
But tell, what power can bid these fields resume
Their wonted fragrance, their elysian bloom?
What, save the Muse, whose lyre's primordial sound
Blind elements to beauteous system bound?
What, save the Muse, whose voice recalls the spring?
But wait, till Celia shall prelusive sing,

How vain the hope, while she remains away,
The Muse will aid her bard's presumptuous lay.
Yet hear, O Spring, nor disregard my strains;
What power withholds thee from those drooping plains?
Ah, I surmise, among the Hesperides,
Thee lovesome dalliances too fondly please;
Or else thou envious waitst in Hymen's bower
At Zephyrus and Flora's nuptial hour!
And thence you all will round the landscape rove,
Collecting sweetest balsoms from the grove;
Descend the mead, and in a lilly's cup
The brightest dewdrops from the bent grass scoop;
And cull the choicest flowers and dies more fair,
Than bloom on fairy land, or in the rainbow glare.
But after, soon as Zephyr musks his wing,
You'll hither haste, and fittest patterns bring,
By which to paint our fields, to shape our flowers,
With dews like diamonds drop our meads and bowers,
And them more richly scent with borrowed sweets
Of nectared incense from those blest retreats.
Yes, and you'll wake their newest woodland notes,
To which our minstrels may attune their throats.
But hark, I hear the plover's boding cries,
See from the shores the goldshod troopers rise,
And Zephyr fans the waves with gentle wing;
Welcome, ye harbingers of joy and spring.
Rude winter summons now his boisterous train
Of storms and frosts, and northward hasts amain;
Obsequious to the vernal green they bend,
To breezes hush, and in soft dews descend.
So swains, whom casual jealousies incite,
With mutual broils the peaceful village fright;
While yet the contest rages, if by chance
Some blameless beauty tow'rd the scene advance,
Their sudden blush and quick retreat declare
The power of virtue in the vestal fair.
Now is the time Arcadian swains were seen,
All crowned with myrtle wreathes and evergreen,
Sitting devoutly in a rustic row
Within deep groves near streamlets' silver flow,
And hoping there the present god would hear,
Who holds the blast and fructifies the year.
To Pan or Sylvan breathed they uncouth prayer,
And gave their fairest ewes to insure his care.
Then parting, happy with auspicious signs,
They vowed the firstlings of their flocks and vines.
So of mankind the fairest and the best,
Like victims, suffer to redeem the rest.

Though we those rites forbear, while we secure
Our native taste for nature's beauties pure;
While we enjoy the bounty of her arms,
With rapture due acknowleding her charms.
We breathe the incense, that will mount above,
Worship, as Israel's shepherd will approve.
Come then, my friends, where rural scenes invite,
Come all, and learn a taste for true delight.
Nature, her stiffening zone of frost unloosed,
Blooms the first fair in all her charms disclosed.
Celia shall come; for her I'll guard with care
The earliest bud my favorite bush may bear;
With her the landscape rove, remembering well
What views and spots in her fair praise excel.
Then lingering by the mirror stream, I'll dare
With unchecked rapture gaze my imaged fair;—
Chide, if a fly, or ruffling breezes screen
Those beauties, elsewise to my peril seen,
Its sedgy marge will yield a pipe to trill
The soft affections, that my bosom thrill;
And on the heart as pure impress bestow,
As springbirds' footprints on the newfallen snow.
Then, if her flattering smile approve my lays,
I'll grudge no sprig in Maro's crown of bays.
When the broad sun, as slants his westering team,
Pours on the village spire a crimson gleam,
And Celia's faultering steps would homeward tend,
While I the eve's yet wholesome air commend,
Her parting blush, like Phæbus' setting ray,
Shall speak tomorrow brighter than today.
But, though fair Spring has so inviting drest
The lawns for gambols and the bowers for rest,
And tuned our souls, luxuriously gay,
For idle joyance all each livelong day,
Yet toil alternate shall invade our ease,
And bring us health to make our pastimes please.

LITERARY NOTICES.

MUNROE & FRANCIS have published the first number of Southey's poem of Madoc." It is very beautifully executed. The succeeding numbers are to appear semi-monthly, and will form two octavo volumes. The editors have been judicious in selecting this work for republication. It has been much admired in England, and, if the four first books are to be considered, as a fair specimen of the poem, we think deservedly.

"AN apology for the rite of infant baptism, and for the usual modes of baptizing; in which an attempt is made to state fairly and clearly the argument in proof of these doctrines, and also to refute the objections and reasonings, alledged against them by the Rev. Daniel Merrill, and by the baptists in general. By JOHN REED D.D. pastor of a church and congregation in Bridgewater."

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